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Editorial Notes

WHAT IS THE MATTER WITH JAPANESE CHRISTIAN SCHOOLS?

In the report of the forty-third Annual Session of the Foreign Missions Conference of North America, Dr. Kagawa is credited with having made the following statement when addressing that body last January:

"I wish you would provide that \$300,000 to complete the 1,000 churches experiment. You provide five million dollars for one hospital, and it looks fine, but of course it costs much to keep it up, and other places are suffering. Schools also cost much, but if we don't keep them up they lose prestige. Government schools are better. Girls' schools are in better condition than boys' schools. The government has wonderful schools and our Christian schools are getting behind the times so that only bad boys come to the Christian schools, and we lose prestige more and more. We have only seventeen Christian schools for boys. We had better destroy those poor schools which haven't sufficient equipment to compete with government schools. If we want to have good Christian prestige, let us keep up with the times. This is the time to change technique. Let us have small gospel schools in the cities and towns and in the villages for training lay leaders."

Putting to one side the question of the wisdom or lack of wisdom shown by Dr. Kagawa is speaking thus before the representative Mission Board executives of North America, Japanese Christian

educationists cannot avoid taking up the challenge he threw down to them at that time. For, whether or not we appreciate his frankness or the picturesqueness of his language, we must admit that Dr. Kagawa did give expression to the doubts that arise in the minds of many Christian educators in moments of discouragement concerning their schools. In Japan, schools that are not overcrowded and that maintain a Christian standard of service *are* expensive. The race with government schools in the matter of physical equipment *is* becoming more and more intense. Prestige *is* low, so much so, that Christian schools are not always the first choice of Christian parents for their children.

Nevertheless the Christian schools in Japan are good schools. The fact that Christian parents often look first to government schools is not necessarily the result of inherent defects in the Christian institutions themselves, but is rather a reflection of an attitude of mind which worships anything stamped with the imprint of the government. An increasing number of parents are being trained to appreciate the peculiar advantages of Christian schools, and it does not follow that students turned away from government schools are by any means "bad boys", or even students of inferior intellectual calibre (which was probably what Dr. Kagawa meant to say.)

In this connection we should not lose sight of the fact that now most Christian schools are able to select their students from among a large number of candidates, that a number already have adequate buildings and equipment and that all have expansion programs looking forward to rebuilding-plans that will be carried through whether or not large funds are secured from abroad. All have bodies of Japanese supporters attached to them by ties whose strength can be estimated only in times of crisis. In the hands of these churches, boards of trustees and alumni associations—rather than in those of the Mission Boards—rests the future of the Christian schools of Japan. These supporters—as a general rule—desire the schools to develop along conventional lines, to fit into the Japanese educational system as faultlessly as possible, and to be measured, not as missionaries and Boards measure schools, but by the standards now

prevailing elsewhere in Japan.

This is only natural, and it testifies to the success of the policies laid down by the missionary founders. It does, however, place too a great strain upon the school. It is becoming increasingly difficult to keep the Christian emphasis strong in institutions which because of lack of endowment, are overcrowded by non-Christian students; and where the demands of a government-controlled curriculum continually crowd more specifically Christian activities, methods and subjects into the periphery of their programs.

Endowment is vitally needed if these institutions are to function efficiently in a Christian way, and how else can endowment be secured than by an appeal to the constituency abroad? Increasing amounts for support can scarcely be demanded indefinitely from the Mission Boards, but a united appeal for funds as a last and permanent contribution to the cause of Christian education surely would not go unheeded. These schools have become "indigenous" (to use a word which, although inaccurate is nevertheless understood.) In recognition of this fact cannot the Mission Boards be asked to make a final contribution to the equipment and endowment of the schools which were built up by missionaries but have now largely passed out of their hands?

The Christian colleges of other Mission lands have carefully-laid-out programs for raising funds abroad—plans which, we understand, are being carried along to fulfillment. Christian educators in Japan, by staking too much of their cause on the dream of a Christian university, have not only failed to arouse the enthusiasm of Mission Board executives, but have also retarded the organization of a united campaign for raising funds necessary for establishing our present institutions.

We understand that the recent educational conference at Atami buried the Christian university—for the time being, at least. It will rise again, no doubt, but let us hope that its resurrection will be postponed until such time as our present institutions are put on their feet financially and are thereby enabled to function more successfully as *Christian* schools. Prestige and opportunities for re-

search—the main arguments used in the past in favor of a union university—are really secondary matters. The primary consideration is that our present schools should function as setters-forth of the Christian way of thought and life and senders-forth of young men and women stamped with the imprint of Christ. To accomplish this not only enlightened leadership but also adequate equipment and support and a loyal constituency are essential.

A LOST OPPORTUNITY IN EDUCATION

Readers of the Quarterly, after perusing the two articles prepared by Mr. Nelson on the san-iku type of education, have doubtless been impressed by the fact that a great opportunity has been lost by those groups in Japan which have adhered too closely to conventional forms of education. With the principles of san-iku education most of us are in general agreement, yet most of us realize that the application of those principles in our Christian schools, as now organized, is difficult if not impossible.

Particularly, it would seem that we lost our opportunity when we departed from the plan of maintaining small schools, made up of students who are mostly in residence and who come from families that are Christian or are predisposed toward Christianity.

There are many types of progressive Christian education—of which the san-iku type is but one example—but each presupposes a small student body, the closest possible teacher-pupil relationship, and an emphasis on education as a process of learning to live rather than as a preparation for examinations or the acquirement of mere knowledge. Yet, the tendency of our Christian schools during the past decade has been directly away from this ideal, and the future holds little prospect of a return to it.

We have already built up a system of schools closely integrated into the Japanese educational system and competing with government institutions. They must be kept up (although in the interests of efficiency certain schools should be consolidated) and if their influence as Christian schools is to be conserved they must be adequate-

ly supported and endowed. At the same time, is it not possible for a different type of school to be set up—experimenting where the first type conforms, disregarding matters of recognition and prestige, intent mainly on providing truly Christian progressive education for a few, and developing those fields neglected by our existing schools?

Missionaries are the ones who criticize most severely the present state of Christian education in Japan, and yet where are the missionaries who have enough of the pioneering spirit to go ahead and experiment in the newer type of schools? It would seem that here a great opportunity lies before the Boards and Missions that are working in Japan. Not only san-iku schools, rural and town gospel schools, and schools for the handicapped, but small industrial, technical and trade schools, night schools, nursery schools, short-term training schools for day nurses,—the number of possibilities which lie before a missionary who desires to pioneer in this field only increases the importance of the challenge.

THE SUBJECT OF COOPERATIVES AGAIN

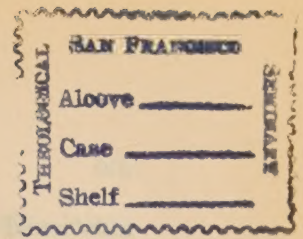
One result of the present visit of Dr. Kagawa in America has been an increased interest there in the subject of Cooperation and the Cooperative Movement. In fact, American religious journals today appear to believe that in Japan the Cooperative Movement is making advances as a Christian method of economic reform, but nothing could be farther from the actual truth.

Generally speaking the Japanese churches look askance at the movement and missionaries know little about it. Those who are interested in sympathetically studying the subject find their way beset with difficulties. On the one hand there is the theory, and after studying it for a while there comes a natural reaction in all but a few that no theory could possibly accomplish as much as is claimed for this one. On the other hand, there is the matter of practice, and one finds that here there is difficulty in discovering the exact extent of the movement in Japan (except in a few obvious lines of industry) and having discovered the statistics one meets

doubts on every hand as to the successfully functioning of those cooperatives which exist. Even if they are working efficiently in their own restricted sphere, one has difficulty moreover in seeing how they are capable of becoming the means of effective, fundamental and Christian social reform.

The doubts expressed in the above paragraph are rather generally held among Christian workers in Japan. During the past two years numerous inquiries have come to the editors of the Quarterly about cooperatives, their extent, development, and actual working out in practice, and although we have been trying to provide articles to answer such questions, it has been a difficult task. In the present number, Mr. Akira Yamagishi, the secretary for cooperatives on Dr. Kagawa's staff, presents an article which will doubtless settle some doubts, provide some needed information, and suggest some lines of future study. Other articles will be forthcoming in the future.

The Christian movement in Japan—whether it has desired it or not—seems connected in the minds of the Christian world with the subject of cooperatives. This should be a challenge to all—a challenge not only to become more intelligent on the subject, but to withhold adverse judgment until the facts are known. The best form of study comes from individual connection with the movement and a practical testing of its claims. The editors of the Quarterly will be happy to hear from any who because of experience in the actual working of cooperatives are in a position to guide our thought and to help form our opinions.



The Cooperative Movement In Japan Today

AKIRA YAMAGISHI

I. Industrial Cooperatives in Japan

Most of the so-called industrial cooperatives in Japan are connected with agriculture. In fact the cooperatives in rural districts comprise 70% of the total number of industrial cooperatives in the whole country and about 86% of the membership of all cooperatives.

The remarkable development of the cooperative movement in Japan during the past few years is due to government aid, especially in the rural districts. There were in 1933 in the rural districts 3,700,000 homes that belonged to some cooperative, whereas in the next year the number had increased by 160,000, totaling 3,860,000 homes. At the end of the year 1934 there were all together 14,812 cooperatives, with 5,511,520 members, and with a total paid-up investment of ¥250,000,000 and a reserve fund of ¥136,000,000, plus loans totalling ¥288,000,000. By the end of the same year 68% of the farm houses in the country had been connected with the cooperative movement.

1. Summary of the Development of Cooperatives

	Number of Cooperatives	Membership	Total Investment	Reserve Fund
1905	1,676	68,563	—	—
1920	13,442	2,290,235	¥28,492,717	¥5,165,856
1930	14,082	4,743,091	307,597,146	15,604,118
1933	14,651	5,366,514	319,331,829	11,692,742
1934	14,815	5,511,520	328,067,289	13,315,970

Such an enormous increase in figures simply proves the fact

mentioned above that the farmers did not take the initiative in organizing themselves into cooperatives. The cooperative movement was not a spontaneous movement on the part of the poverty-stricken farmers themselves, but an effort on the part of the government to push the farmers into the movement in the hope of relieving them thus from the unprecedented financial depression. The central government, following its "Five Year Plan" sent out decrees to the prefectures and these in turn to the villages that each should persuade the leading men within its jurisdiction to organize cooperatives, in order that there should be left in the country no community without cooperatives. Japanese cooperatives were therefore brought into existence by bureaucracy. They stand in need today of systematization and the members need general training in organization, but at least in quantity the steadily increasing figures are astonishing to calculate.

2. Number of Cooperatives in relation to Communities

	Number of Cooperatives	Communities	Ratio (%)
1905	1,676	12,437	12.4
1920	13,442	12,195	110.2
1930	14,082	11,791	119.4
1933	14,651	11,601	126.3
1934	14,851	11,544	128.3

If we study the figures given above from the standpoint of the various kinds of cooperative enterprises, we shall learn that credit associations top the list, since the law concerning industrial cooperatives was enacted. Then follow: purchases' associations (or consumers' cooperatives) sales guilds, and utilization associations.

3. Classified Table of Cooperatives

	Credit	Sales	Purchasers	Utilization	Credit Purchasers (Urban) (Urban)	
1905	13	5	7	2	—	—
1920	11,901	7,032	9,821	2,448	65	74
1930	12,104	8,366	10,292	5,376	259	154

1933	12,511	10,354	11,681	7,697	262	206
1934	12,675	11,120	12,108	8,792	271	213

The following comments may throw some light on the foregoing table:

(a) Credit associations were developed earlier than any of the other cooperative organizations and at present they comprise 85.6% of the total number of cooperatives in this country. These are the most important branches of the movement in Japan. The work of the credit associations consists in making loans, discounting bills, and taking care of savings. During the early days of the developments of the credit associations, loans were not balanced, but later, savings and loans were brought to equal terms. The financial depression following the Great War, especially the financial downfall of the farmers, drove many cooperatives into bankruptcy. Moreover, due to the defalcation of irresponsible directors, many cooperatives seemed doomed to failure. The "Five Year Plan" worked and is working as a remedial measure to straighten up all such stricken organizations.

The discounting of bills is handled only by the credit associations of small towns and villages and is fast failing, because of the fact that the trade of small merchants and industrialists is at such a very low ebb. The amount of savings has risen astonishingly since the advent of the Five Year Plan. This is due to encouragement given the matter by the minor officials of the rural districts. So it does not mean that the savings of the members of the credit associations themselves have gone up. The depositors include the members of the association, their families, and non-members as well.

In 1933, out of 11,617 associations investigated, loans to the amount of ¥2,017,877,662 had been made, averaging ¥173,700 for each association. Repayments to the amount of ¥1,000,356,349 had been made, averaging ¥86,210 for each association, and a total of ¥1,179,131,995 had been deposited in savings. The figures for 1934 were higher, but the exact number of associations investigated is not discernable.

(b) Sales guilds have also made remarkable progress in recent years, especially under the Five Year Plan. The principal commodities handled by them are rice, wheat, other cereals, seed-grains and seedlings, vegetables, fruit, tea, raw silk, livestock, textile fabrics, Chinaware, timber, fuel, wooden and bamboo manufactured articles, marine products, paper, etc. In the last few years the manufacturing industries have been rapidly developing in the rural districts. As the sales guilds expand in the rural districts, the anti-cooperative movement also tends to expand, a matter which will be discussed later.

In 1933, 9,529 sales guilds were investigated, showing a total amount of sales reaching ¥261,398,919, an average of ¥27,432 per guild. The total amount of sales in 1934 was ¥356,599,222.

(c) In Japan the purchasers associations in the urban districts, namely the consumers' cooperatives, are differentiated from purchasers' associations in the rural districts. We shall later discuss the consumers' unions, and so shall limit ourselves for the time being to a discussion of the latter. The purchases of these cooperatives also have been making remarkable progress during the past few years. The most important phase of the work is the purchase of fertilizer. In 1935, during the first half-term, the amount of fertilizer purchased was 980,415 kg., which was 121,253 kg. more than that of the first half-term of the previous year. The main items of purchase are fertilizer, farming tools, seeds, young plants, fishing equipment, drugs, rice, wheat, cereals, *miso* and *shoyu*, canned goods, sugar, salt, tea, liquors, sea food, etc.

In 1933, 10,721 cooperatives reported a total amount of ¥155,991,-976 spent for purchases, an average of ¥14,550 per organization, the average for the year before being ¥12,801.

(d) The utilization associations also have developed lately, hastened by the astonishing progress of the industrialization of the rural districts as well as by the developments of the medical cooperatives. The latter were first started by the industrial cooperative association of Funao, Asaguchi Gun, Okayama, in April, 1922. It was in the beginning carried on on such a small

scale as to employ one doctor for each rural community. Another medical cooperative was organized in Aomori in 1928 and in Kochi and Tokyo in the following year. Since then the movement has become nation-wide. There are today 136 medical cooperatives in the country, covering 11 cities, 156 towns and 972 villages. There are however, two urban prefectures and sixteen other prefectures that have not yet witnessed the organization of medical cooperatives. It is, of course, only a question of time, for this movement seems to expand more readily than any other kind.

Besides the utilization of medical service, there has been a marked tendency to utilize cooperatively most of the resources and equipment available in the rural districts, such as: land, grinding mills, carts, warehouses, drying-kilns, rice and wheat winnowing machines, reeling machines, motors, houses, water-works, bath-houses, equipment, for use in ceremonies, etc.

In 1932, 5,647 utilization associations reported as a total amount of fees paid in by members, the sum of ¥5,731,098 an average of ¥1,015 per society: in 1933, 7,158 organizations reported ¥6,816,995 fees, an average of ¥952 each, while in 1934 the total amount of fees had risen to ¥7,516,299.

In addition to the above four phases of cooperative activity, the work of agricultural warehouses has amazingly advanced since the amendment of the cooperative law in 1926. The principal commodities that these warehouses handle are rice, wheat, unhulled rice, and cocoons. The warehouses that the traveler sees near the railway stations in rural districts are mostly managed by cooperatives.

This includes our summary of the work of industrial cooperatives in the rural districts of Japan. As stated before, the progress has been made through the organized efforts of the "Five Year Plan for the Increase of Industrial Cooperatives."

II. The Five-year Plan for the Increase of Cooperatives.

The financial depression which threatened the whole world in 1929 visited every corner of this country, leaving it in a most des-

perate condition. In order to overcome the depression and to straighten out conditions, there was much talk about a unified or planned economy. The Five Year Plan of the Soviet Union was widely discussed at that time.

The industrial cooperatives are not in themselves measures of a planned economy in the same sense, but in an effort to expand their organization we were forced to adopt certain unified plans. The Manchurian Crisis of 1931 marked an epoch in social movements in our country, for, though bureaucracy had been responsible for their advent originally, the cooperatives then became definitely a spontaneous movement of the people. In April 1932 at the national convention of the industrial cooperative organizations of Japan, a bill was passed called the "Five Year Plan for the Increase of Industrial Cooperatives," by which it was proposed to enroll as many people as possible in industrial cooperatives. This was done in the firm belief that it would serve to break the depression and set the nation on a new way of life.

During the five-year term, it was proposed to increase the number of cooperative organizations from 14,424 to 16,407; the membership from 5,071,453 to 7,704,030; the total investment from ¥316,455,516 to ¥369,238,646, and the total amount of paid-up investment from ¥243,670,747 to ¥299,083,303.

The Five Year Plan was put into force in January 1933 on a nation-wide scale. This year is the fourth term. The actual number of cooperatives at the end of the first half term of 1935 was only 14,843, or 27 organizations more than the year before. But the first entire year and the second year brought more satisfactory results, although the third year was disappointing. Judging from the results thus far produced, we may conclude that the movement will not reach the figures set by the Plan.

The Five Year Plan proposed a change in the system of organization from that of limited liability to that of unlimited liability. This has been very difficult to put into effect, and its realization in the future does not seem much more possible. The Plan also proposed uniting the four types of cooperative enterprise (credit, sales,

purchasers', and utilization) under a single organization. This is sound, for it will abolish the conventional system of managing each cooperative enterprise independently, and will enable a single body to function in four ways. This system is absolutely necessary for the cooperatives in rural districts, but as yet it has succeeded in only 2,262 cases. It is far from the number of 10,170 estimated in the original plan of the central committee.

In general, when we consider the amount of work done along the lines of purchasing, sales and utilization, the progress made under the Five Year Plan has been remarkable. But so far as the spread of the organization is concerned, no outstanding results have been attained except in Saga and Fukuoka prefectures, in both of which industrial cooperatives has been established in every town and village. We cannot of course blame the central committee for these stagnant conditions, but we must admit that they were at fault in emphasizing numerical increase without throwing themselves into more constructive efforts.

III. The Anti-Cooperative Movement

The constructive steps taken by the government to aid the industrial cooperative movement caused the rise of an opposing movement among business men and industrialists in the cities. Such opposition was not altogether new, but was born the day the industrial cooperatives themselves saw the light. Especially when the first credit union came into being, it was attacked by the banking houses and particularly by the money-lenders. In the country districts where the industrial cooperatives were organized the neighborhood dealers in fertilizer and rice saw a great threat to their profits and therefore strongly opposed the unions.

Such opposing forces take no violent form in times of prosperity, but since the financial depression they have been driven to desperate means to fight against the cooperatives. In 1929 the Nagano Chamber of Commerce passed a resolution "Concerning the Regulation of unlawful acts committed by Purchasers' Associations." Then in the following two years, every other district Chamber of Com-

merce in the country, discussed the regulation of industrial cooperatives. Having been thus stimulated by such examples, the Chamber of Commerce of Japan started "An Investigation of Purchasers' Associations," and at the fourth annual meeting of the directors of the district Chambers of Commerce, a resolution concerning the regulation of the purchase of fertilizer through purchasers' associations was passed and presented to the authorities as a petition.

Then these struggles began to assume political form in 1932, when the opinions of the two opposing groups were laid before the Imperial Diet. "The Government should protect the fertilizer merchants as well as the purchasers' associations" was the gist of the petition presented by the all-Japan fertilizer merchants' guild. Other industrial circles of the country presented petitions and proposals against the industrial cooperatives. The movement reached its climax in 1933, when a nation-wide anti-cooperative movement was organized.

This anti-cooperative movement was directed toward the abolition of the special rights granted by the government to the industrial cooperatives, such as the exemption from taxes. They also petitioned the authorities to enforce the regulations more strictly when existing laws were violated. In 1935 the government introduced two bills in the sixty-seventh Diet, which met with heated opposition from both sides in the controversy.

In January, 1935, a meeting of the presidents of all the industrial cooperatives in the country was held for the purpose of discussing these two bills. A convention of all rural cooperatives was also called for the same year. Through such conflicts, however, the cooperative movement itself gained popularity in this country, although those opposing it seemed to gain strength. The political activities of the cooperative leaders also began to be looked upon with special concern, and all in all society in general became quite aroused about the movement.

But now the anti-cooperative groups have gradually come to recognize the cooperatives and to observe the situation calmly from a

different angle, for they realize that the downfall of the business of the average merchant and industrialist in the country is due primarily not to the development of the cooperatives but to the world-wide financial depression and the rise of great capitalists. Today, the development of department stores and of direct sales conducted by great companies in our big cities is simply amazing. In the city of Tokyo, for example, the amount of sales conducted amounts to ¥946,000,000 annually, of which ¥235,000,000 are by department stores and ¥13,000,000 by the big sales companies, whereas only ¥2,000,000 were made through cooperatives. This is also the case when we investigate the matter on a nation-wide scale. The total amount of retail sales in our country is over ¥6,000,000,000, of which 20% is made through department stores and big companies, whereas the total amount handled by cooperatives is only 2% of the whole. The sales of the department stores are annually increasing, and they are extending their markets into small towns in the rural districts. The large sales companies are also being multiplied by thousands every year.

The anti-cooperative movement has in a way awakened the cooperatives, giving them enthusiasm, when otherwise they might have become dull and inactive. It is indeed a result of the anti-cooperative movement that the cooperative organizations have been so popularized and strengthened throughout the country.

IV. Consumers' Unions in Urban Districts

The conditions prevailing in financial circles in Japan seem to have turned in a favorable direction, but this tendency is found exclusively in such limited spheres as those of munition makers and other manufacturing industrialists of special kinds. Prosperity is only a sectional phenomenon. The proletarian population in the urban districts has received but little benefit from it. At present the living condition of the laboring classes is growing worse on account of the rise in the cost of living; whereas the present system makes it impossible for the wages of workers to be raised. These conditions inevitably effect the movements of consumers' unions, most of which today are facing deadlocks in management. All cooperative societies seem doomed

to a standstill, both because of the enormous increase in the cost of management and because of the difficulty of collecting the fixed amount for the estimated income. In order to break down these barriers, several schemes, such as the consolidation of loans, the collection of hitherto uncollected incomes, reduction in all managing expenses, the enforcement of cash-transactions, etc., are being tried. But, still conditions do not seem to become any brighter.

Our investigations has shown there there were in 1934, 213 Consumers' Unions in Japan; thickly located in such industrial districts as Tokyo, Osaka, Kanagawa and Hyogo Prefectures. The rate of the organization of consumers' unions is parallel to that of the general movement.

Fiscal Year	Number of Unions	Membership
1906	2	2,184
1916	27	14,086
1921	85	59,142
1925	129	119,946
1930	151	137,679
1934	213	212,091

Both the number of the consumers' unions and their membership are yearly increasing. Those in the urban districts have been brought into existence as social welfare movements. In the past in Japan, social movements—especially those of the Left Wing—have not taken consumers' unions into serious consideration. This was because of the revolutionary ideas then prevailing, but the "*Hijoji*" or so-called "Emergency Era" brought with it a new attitude on the part of the labor movement toward Cooperation rather than Conflict as a means of attaining its ends. So, seeing the significance and value of consumers' unions in the ultimate salvation of the laboring classes, they began to organize such unions themselves as a part of their activities.

But when we study the conditions of such consumers' unions in the city of Tokyo, for example, we learn that in reality they are not fulfilling their duty as a social movement. Most of them, because of stagnant management have been reduced to no effect, except one

or two among the middle and upper classes, which have become commercialized. In the midst of it all stands the Kōtō Consumers' Union directed by Toyohiko Kagawa. This organization has for 80% of its membership manufacturing industrialists of the middle and lower ranks, and is showing a steady up-trend in both organization and management.

There has recently arisen in Tokyo a movement to unify the ranks of all the consumers' unions, as a way out of the doomed conditions which hitherto they have had to fight against individually. At the joint meeting of the consumers' unions of Tokyo in October 1935 the "Federation of Consumers' Unions of Tokyo" was organized. This Federation at its meeting, resolved (1) to increase the number of existing consumers' unions and to improve their management, (2) to unify the consumers' unions and regulate their boundary lines and (3) to further the federation movement.

In the Kwansai district, centering around Kyoto, Osaka and Kobe, there are many consumers' unions organized by the citizens, which are on a much larger scale than those in Tokyo, but there are fewer members from the laboring classes in them than in similar organizations in Tokyo. The management therefore is comparatively easy and proceeds satisfactorily. They are now ready for an aggressive federation. Special mention should be made of four such consumers' unions, namely: Kobe, Nishinomiya, Rakyu and the Osaka Kyoeki-sha. They work together not only in purchasing but also in organization, joining hands even in securing membership.

The development of consumers' unions has been slow in the Tohoku district due to unfavorable financial conditions. The number of such unions there is comparatively small. In the cities, such as Akita, Fukushima, and Morioka it is quite difficult for the existing consumers' unions to join in cooperative purchasing, because of geographical barriers.

V. Conclusion

We have seen the development of the cooperative movement in Japan. Surely in numerical figures we find that there has been re-

markable progress. It must not be forgotten, however, that the progress has been made possible by the positive measures taken by the Government and not as a result of the spontaneous movement of the people themselves. We will probably witness in the near future the political development of the cooperatives; we may see realized a political party representing the cooperatives.

It is most desirable that the cooperatives should march along with the masses of the people. The quality of the cooperatives now in existence in our country is not to be praised. The social policies of the Government are mere skeletons, forms without souls in them. The masses of the people also are more concerned with the appearance than with the spirit of the cooperative movement. So if we leave conditions as they are, there will be left only capitalistic and egoistic cooperatives and not the spirit of true cooperation. The world-wide financial depression of today is not a temporary and sectional phenomena, which one simple force may overthrow. When real cooperatives are well established in the poverty-stricken rural districts and are extended to the urban districts as reconstruction movements, peace within that nation will become secure; and the whole country will have been financially reconstructed. And likewise when the same process is applied to the world-wide reconstruction movement, international peace will be securely established.

The improvement of the quality of the cooperatives which we hope to make can not be expected without education and popularization. The failure of the Five Year Plan in spite of the quantitative success it has achieved is due to the lack of education on the part of the general public concerning cooperatives. When the public becomes well informed and awakened to the cause, the hopes of the few wise men for making the cooperatives democratic will be realized. As for the consumers' unions in the cities, they will not be able to arise from their present doomed conditions unless they join their hands with those in the rural districts in real cooperation. Thus they will bring a real cooperative nation into being.

(June 2, 1936)

(Translation by Tsuyoshi Matsumoto)

Religion In Formosa

FRANCIS G. HEALEY

Many years ago Mr. Yosaburo Takekoshi, in an interesting book on Formosa, described the religion of the Formosan Chinese as a "bewildering tangle of corrupt superstition". After quoting some trenchant paragraphs from a pioneer missionary in the north of the island, he said: "In a word, the Formosan religion is nothing but a meaningless tissue of superstition and devil worship". It is perhaps a sign of the times that to-day we hesitate to use such picturesque language. We are bound however to admit that, whether the religion of Formosa is really a "meaningless tissue" or not, it is certainly a "bewildering tangle". In 1912 the Government-General issued a substantial volume entitled "The Statistical Summary of Taiwan", and the chapter on Religious Institutions opens with words which, admirable in their restraint, afford some justification for the present paper. "The religious condition of the island", according to this official document, "must be said to be somewhat chaotic."

We may distinguish four main strands in the tangle. First, there is the religion, or religions, of the aboriginal tribes. Secondly, there is Christianity, in various forms. Thirdly, there is the mixture of Taoism, Buddhism and Confucianism which forms the original religion of the Formosan Chinese. Fourthly, there is sectarian Shinto and Japanese Buddhism. The confusion caused by the presence of these diverse groups is made greater by a certain indefiniteness in their relation to State Shinto, which is officially non-religious, but which thrives in a religious atmosphere and is to a certain extent binding on everyone.

There are historical reasons for this tangle, and an outline of the main events bearing on the present situation must first be attempted.

Traders began to visit Formosa from China about the middle of

the fifteenth century. When they came they found that the place was thickly populated by a "collection of non-Mongolian tribes widely differing from each other in their appearance, language and customs." That gives us the first strand. Those aboriginal tribes, greatly reduced in numbers, and deprived to a large extent of their land, are still found. The fact that head-hunting breaks out at times even now, is grim witness to the fact that the stern moral and religious tradition of some of the tribes still burns on, however diminished the fire. (For a summary of incidents involving the lives of more than seven thousand Japanese and Formosans during the last thirty-eight years, see *The Japan Year Book*, 1935, page 1099).

The next important date is two centuries later when the Dutch, forbidden by the Chinese to settle in the Pescadore Islands, came to Formosa in 1624. The Dutch ruled the island for thirty-seven years, and from our point of view it is interesting to note the efforts they made to teach Christianity. Thirty-seven pastors were sent to Formosa and these men, besides teaching and preaching, put three at least of the aboriginal dialects into written form. (The curious student may consult Dr. W. Campbell's editions: "St. Matthew in Sin-Kang Formosan, Dutch, and English", made from Gravius' edition of 1661; and "Christian Instruction in Favorlang-Formosan, Dutch, and English", made from Vertrecht's manuscripts of 1650). This gives us the second strand, namely Christianity. In view of mis-statements, or perhaps we ought to say over-confident statements, made again and again, even in official documents, it is worth while pointing out that this movement came before, and not after, Chinese religious influence of any great importance can be traced. While the Dutch were settling in the south of the island, and introduced Protestant Christianity, the Spanish were settling in the north and introduced Roman Catholic Christianity. The latter movement came to an untimely end when the Dutch, after 1642, wiped out the Spaniards.

That brings us to the third strand. During the Dutch rule (1624-1661), many Chinese heard of opportunities in Formosa, and of the power and generosity of the barbarians. China itself was in

a turmoil, the Ming Dynasty having been compelled to submit to the Manchus. Many Chinese, chiefly from the southern parts of Fukien Province, eager at once to escape the troubles of their native land and to seize the chance of settling in what seemed a veritable Land of Promise, crossed over to the Beautiful Isle, taking their customs with them. This movement, sporadic and unorganised at first, took on a different character when the famous rebel chief, Koxinga, joined in. He was hard-pressed in his long-continued but vain resistance to the Manchus, and finally set sail with an immense fleet of war-junks to fight the Dutch. He met with greater opposition than he expected and in great anger ordered the death of every native in the island who persisted in Christianity. The invasion, finally so successful, brought hordes of Chinese outlaws to Formosa. After the time of Koxinga's grandson, ties with China and Chinese ways became even more intimate. This man found himself unable to maintain his independence. In the year 1683 Formosa came formally under the sway of the Chinese Emperor, her governors reporting regularly to the provincial authorities at Foochow.

In 1715 a Jesuit priest visited the island and his account of his experiences is reckoned an interesting exception to the fabulous stories or dry records turned out in profusion after the Chinese occupation. This man, De Mailla by name, found no trace of Christianity among the Chinese, but among the aborigines he found parts of the Bible in Dutch and other distinct witnesses to the work of the Dutch missionaries. One interesting passage from his description may be quoted: "These natives worship no idols as the Chinese do, and have a horror of anything approaching to such an act; and yet they perform no religious rites, nor recite any prayers. We spoke to several who acknowledged a God, Creator of heaven and earth—a God in three Persons, Father, Son and Holy Ghost. They told us that the first man was called Adam, and the first woman Eve; that these, having disobeyed God, had drawn forth the divine anger upon themselves and all their posterity, and that it was necessary to have recourse to baptism to efface this stain; of which rite, too, the very formula is remembered to this day."

In the second half of the nineteenth century further important developments followed the various wars in which China was engaged. It became more possible for foreigners to settle in Chinese possessions, and in 1859 a Dominican mission began work in the island. In 1865 the English Presbyterian Mission sent its first representative to Formosa, the seventieth anniversary of which event was celebrated with much ceremony by the South Formosan Church last year. In 1872 the Canadian Presbyterian Church became responsible for work in the north. Since that time great progress has been made by Christian workers. Towards the end of the century the Church of Christ in Japan established its first congregation in Formosa for work among the Japanese.

The last statement already anticipates the next important change in the island's history. The first serious clash between Formosans and Japanese occurred in 1872 when the crew of a boat from the Loochoo Islands was wrecked on the east coast of Formosa and murdered. To punish the offenders an expedition was sent from Japan two years later. About this time, it must be admitted, there had been progress under a capable man called Tang Tih-chiang, and especially under the Chinese Governor, Liu Ming-chuan. But in 1895, by the Treaty of Shimonoseki, Formosa and its dependencies passed under the jurisdiction of Japan. The fourth strand, namely Japanese Buddhism and Shintoism, was now interwoven with the others.

In this rough sketch of the religious history of Formosa, which of course oversimplifies the actual course of events, we have used the metaphor of strands in a tangled skein. In some ways chemical metaphor which expressed the actions and re-actions between various elements in the situation, would be better. When the "Statistical Summary" to which we have referred proceeds to explain the "somewhat chaotic" nature of religious affairs, it says: "The religions introduced from outside—the Roman Catholic and Protestant Christianity, as well as Japanese Buddhism—(are) found side by side with the religions originally existing, viz. Confucianism, Taoism and Buddhism". From our historical survey we have learned that in fact Christianity was introduced before Confucianism, Taoism and

Buddhism became important in Formosa. This Christianity did not altogether die, even when the Dutch were ejected. The statement might also be criticised as omitting reference to the really 'original' religion, namely that of the "collection of non-Mongolian tribes" already in occupation before the Dutch and Chinese settlers arrived. But we wish chiefly to draw attention to the fact that these various religions did not, and do not, merely remain "side by side". There has been a certain amount of inter-action, and the nature and results of this process provide important questions for the student of the present religious situation there.

Taking first the reaction between aboriginal religion and the rest, we are handicapped by lack of clear information, but one or two things may be noted. In the first place, when the aborigines, then settled all over the island, were brought into touch with Christianity as presented by the Dutch, many were converted. After the defeat of the Dutch, some of these converts remained steadfast in the faith, even to the point of martyrdom. Even as late as the eighteenth century, as we have seen, results of Dutch mission work were in evidence. To-day Christianity does not seem to have much influence among the aborigines. This is partly due to the pre-occupation of the missions with the Formosan Chinese, and partly to the difficulties that are placed in the way of evangelistic work among the hillsmen. There are converts among the peaceable tribes of the east coast, however, and some isolated cases in other tribes. Efforts are being made by missionaries in the north of the island to reach the aborigines, so far without any large success. In Formosa there has not yet appeared a Dr. John Batchelor.

In the second place, as far as inter-action between aboriginal and Chinese religion is concerned, it is not easy to trace its extent. Some tribes were influenced, and the existence of the Pepohoans, a community that has grown out of inter-marriage between natives and Chinese, shows how close was the connection in some places. These people seem to have taken over Chinese customs and religion. (Many Pepohoans, by the way, subsequently became Christians, and those

churches among them that I know ,are marked by good attendance and an ardent spirit. The early successes of the English Mission were mainly with these people). The influence of Chinese religion is not so easy to trace among the more warlike tribes.

In the third place, on the inter-action between aboriginal religion and that of Japan, we have a most interesting official summary. Although it was written in 1912, it still holds good in the main and is well worthy of attention. The official wording speaks of 'morals' and 'moral enlightenment', but it seems clear that, as used in this statement, 'morals' includes much that we should ordinarily denote as 'religion'. "The aborigines have their own code of morals handed down from ancient times. They have strict rules regulating relations between the parent and child, between the brothers, between the husband and wife, between the old and the young, well in keeping with the ethical principles of piety, devotion, fidelity and reverence. They are also ancestor worshippers, and are very loyal in observing traditional teachings. Even their custom of head-hunting has a patriotic meaning with them, in that it originates in the pious desire to defend the land bequeathed them by their ancestors against the encroachments of alien people. It is no doubt a barbarous custom, but being thus based on a motive commendable in a way, it is no easy task to persuade them to give it up. In view of this the Government's plan is to convince the tribes of the futility of resistance by the pushing forward of Aiyu (defence) lines and by sending out punitive expeditions, and then to induce them voluntarily to surrender their fire arms as a token of submission; and after this to convert them morally and spiritually by stationing religious teachers of firm resolution and unshakable faith among them. Already there have been appointed tentatively some teachers of good character and strong will, who are now engaged in learning the aboriginal language as a preliminary step in their work. The wives of some of these teachers have been entrusted with the work of reaching and winning over the aboriginal women. It may be mentioned in passing that a good deal of important research work on the languages and customs of these people has been done at the Taihoku Imperial University.

At present the rites and customs of Shinto are being assiduously propagated among the tribes, who from whatever motives are adopting *kamidana* in their homes.

The above paragraphs offer some suggestions as to the interaction that has been and still is going on between aboriginal and other religions in Formosa. Let us now note one or two things about inter-relations between the religion of the Chinese settlers, now called Formosans or Taiwanese, and other religions in the island. It is important to remember that among the settlers themselves a long process of action and re-action had affected their own faith. Chinese religion is traditionally distinguished as Confucianism, Taoism and Buddhism. The core of all Chinese religion may be, as De Groot argues so powerfully, a form of primitive animism. In any case, the various elements in Chinese religion had so influenced one another before they were introduced into Formosa that it is difficult to distinguish them in any sharp way. Once introduced however these ingredients suffered further change. Looking at things as they are at present, the Confucian elements have lost greatly in importance. The government placed a ban on the teaching of the Chinese Classics. Formosan Buddhism, as distinct from the more vigorous and revived Japanese Buddhism, has also lost some of its influence with the spread of modern education, and also through the quiet but forceful influence of Christianity. Except among the stricter vegetarians, there is said to be little serious attempts among the Formosans at following Buddhist ethics, and few are said to understand the significance of Buddhist rites. In the country places the festivals still have their importance, but it is largely because of the social side of these occasions and the human liking for a "circus." Such at least are the views of Formosans of whom I have enquired. As for Taoism, it has always been rather difficult to mark it off rigidly from the rest in practice, but its influence in Formosa has been and still is great. Soothsaying is supported in the towns as well as in the country places, and spirit worshipping in the forms associated with Taoism (the "devil worship" mentioned in a previous quotation) has still a great hold on the people. This was exemplified in a marked way

after the appalling earthquake in mid-Formosa on Easter Sunday last year.

We have already said something about the relation between this Chinese religion and that of the aborigines. In regard to Chinese religion and Christianity, we have also noted the persecution of the latter by Koxinga and his followers. A similar spirit, but possibly more "religious", showed itself when Protestant missionaries began their work in the nineteenth century. The reminiscences of Dr. Barclay, who came to the island in 1875 and was honored by His Imperial Majesty the Emperor for leading the Japanese troops into Tainan City without bloodshed in 1895, tell of incidents which illustrate this opposition. Dr. Barclay died in 1935 and it is hoped that parts of his diary will be published before long. By stressing the positive more than the negative aspects of the faith, the missionaries left the way open for a better understanding between the two groups, although where some large financial interest in special temples was concerned, that way could not easily be taken. In Formosa, as in Japan, Buddhists in particular are adopting Christian methods for advancing their cause.

As for relations between Chinese and Japanese religion in the island, I should think that the better elements in the former have been stimulated by the prestige and example of the latter. Japanese temples are well kept and the rites done with a decorum that is often lacking in Chinese institutions. The revival of Japanese religion and the fresh tone of its apologetic are likely to fan the smouldering embers of Chinese religion. But on this point I write with diffidence. The fact is that so far Japanese priests have been handicapped by ignorance of the Formosan dialect. Christian missionaries have mostly learned Formosan, even when they have also got Japanese for teaching purposes. Rural work would otherwise be impossible, and in the towns too the majority in any mixed congregation would hardly understand Japanese sermons. The missionaries of Japanese religions have not usually mastered Formosan. The situation is gradually changing, however, as more and more Formosans become at home in the use of Japanese. Up to the present, most of the

people can express themselves naturally and fluently only in the Formosan language, while the educated are bi-lingual. The day may come when the present policy of the authorities will achieve its aim, and the people speak only Japanese.

And so we come to the last set of inter-actions which fall to be noted, namely those between Japanese religion (as distinct from State Shinto) and the other religious groups. We have already covered a good deal of this ground, but a brief recapitulation may be useful. The influence on aboriginal religion is growing. The fact that the aborigines are learning Japanese language and ethics in the schools, while for the most part they do not speak Formosan, is an important consideration. There is a growing movement among the tribesmen to adopt Shinto house shrines. As far as Chinese religion is concerned, difficulties of language and a certain mutual distrust may have prevented Japanese religion from having a great effect so far, but the presumption is that the effect will be increasingly important as co-operation becomes more and more intimate. The Japanese have already made use of some of the old sacred spots of Formosa. There has been little inter-action between Japanese religion and Christianity. There are of course Japanese Christian churches in Formosa, and relations between them and the Formosan churches are at present receiving the attention of both sides. But that is a different question.

It was in 1897 that the Church of Christ in Japan first established a church in Formosa. Other denominations have followed. The sectarianism among Japanese Christians in the island is in striking contrast to the comparative lack of it among the Formosan Christians. There are Presbyterians and Roman Catholics, but the Formosans have not been greatly worried by other large divisions along denominational lines.

In conclusion I should like to point out two great questions which the situation we have outlined raises. First there is the relation between the various religious groups in Formosa and State Shinto. As we all know, a great deal of thought and discussion has centred round a similar problem in Japan Proper. It is almost more pressing in

the colonies, where quite naturally an even greater stress must be laid by the governors on patriotism. And secondly there is the question of further co-operation between the Japanese religious groups and the Formosan. This question arises in miniature within the Christian Church itself, and we may hope to see developments there before long. But the question affects a wider constituency than the Church. As one ponders these two questions, namely the relation between State Shinto and Formosan religions, and co-operation between Japanese and Formosan religious groups, one is forced to realise that they are by no means unrelated problems. The Christian Church in Formosa, by seriously dealing with the question of its relations to the Japanese churches, may possibly be in a better position to deal more satisfactorily than heretofore with the question of its relation to State Shinto.

FEAR NOT

If thou art where thou oughtest to be,
Nothing can do harm to thee!
If thou art doing God's good will,
Trust Him fully and be still!

Sneed Ogburn

“The Inner Shrine” - Hymn 305

WORDS BY KOH YUKI

MUSIC BY KEIICHI TSUGAWA

The Inner Shrine

When by life's many tasks beset,
And duty's weary round,
When shouts of strife and greed besiege,
And threatening storms surround,
Ah, then my soul doth seek retreat
Within that inner shrine,
And in the solemn stillness sweet
Lists to the Voice Divine.

As oft in hours of darkness still
When by the throngs oppressed,
Our Master sought, on lonely hill
In prayer to find His rest,—
So deep within that inner shrine
The Heavenly Voice I hear,
It fills my soul with peace divine
And tells me He is near.

As down life's busy road I move
Amid its rush and roar,
Forgetting self, like Thee, O Lord,
I would my life outpour;
Oh, grant a heart so calm and still
So close attuned to Thine,
It gladly hears and heeds Thy will
When speaks Thy Voice Divine.

(Translated by Marian Draper)

Rural Evangelism—Some Practical Suggestions

HERBERT V. NICHOLSON

I should like it understood at the outset that the most practical rural work that can be done is the changing of individual lives; and there is nothing to bring about a real right-about-face other than the saving power of our Lord Jesus Christ. Other methods have been tried and have seemed to bring about good results, but the end is usually failure. Cooperatives have been formed, communes established, social service undertaken, numerous reforms enacted; but without a change of heart on the part of the individuals concerned they get nowhere. In our rural work it is essential to keep the horse in front of the cart! This may sound old fashioned in this day of autos, but with a very few freak exceptions even the auto keeps its engine out front!

A very few years ago in Ibaraki Province alone there were over 350 farmers' cooperatives but they all went to pieces but one or two. The foundation was entirely a selfish, profit motive. Again the government is working hard to help build up cooperatives and we have many for purchasing fertilizer and other farm supplies and selling rice and other farm products. We are interested in all this as a step forward and we are grateful for the self-sacrifice of some of the non-Christian leaders of this movement. However, most of the cooperatives already show signs of decay and I believe they will not accomplish the good they are supposed to accomplish because the foundation is rotten.

Last summer in Nagano Prefecture I had a good chance to study two cooperatives in that district where cooperatives are supposed to be going concerns. In both these cases I found little of the real

cooperative spirit. In one case the leader was a real sacrificial worker, but he was the whole show and it was not a cooperative at all. In the other case it was a formally organized dairy cooperative with government support; but poor management and unsanitary conditions will soon put it out of the running.⁽¹⁾

Some years ago in Ibaraki Prefecture a primary school principal gave up his teaching position to give himself to the saving of the young men of his village. One of the first things he did was to organize a selling cooperative. He got several hundred farmers into his organization and slaved for a couple of years for those men. As each fellow only thought of what he could get for himself the whole thing went to pieces. The ex-principal then decided the most important thing was to start at the bottom and prepare his young farmers to become cooperators. Years before, this man had been a Christian and he linked up again with the church as the one agency to change the motives of the farmers. After several years of intensive work on New Life Societies—with emphasis on the “New Life”—there are now some 80 active members who have the ideals of real cooperation at heart. These men come from villages scattered about five centers all over Ibaraki Province. In the first place they have learned to cooperate with each other and have formed a goat-owners’ association among themselves. This association, although but a few months old, now has some 30 goats and if it continues to grow the way it has started it will soon have over a hundred. Villages that have had no milk at all now have rich goat milk introduced

(1) Note: In a letter to the Editor, the author of the above article has the following to say: “In regard to cooperatives, I have hit them a little hard in this article. As far as rural cooperatives, they are not all they seem to be. They are successful for buying fertilizer and disposing of rice; but ordinary consumers’ cooperatives and producers’ cooperatives in Ibaraki Ken are nil! Fukushima Ken is said to be much more advanced. I am not in a position to say anything about the country in general. Perhaps several people in different parts of Japan could make a local study that could be worked up into something worth while. Paper reports at headquarters are no good. It is necessary to get down to the actual workings of the cooperatives and see if they are really going.” The Quarterly is at work on the problem, and would appreciate suggestions.—Editor J. C. Q.

and the children and old folks are able to drink milk because it costs them practically nothing.

The New Life Societies have also formed a Savings Cooperative, which will soon be a year old. When it comes to borrowing or lending money our capitalist friends are apt to say, "Hands off, that's the business of the banks." Realizing the difficulties involved, this Savings Cooperative is playing very safe. Its primary purpose is to encourage the young men to save for the future rather than to borrow. It was interesting how they squelched one man at the very beginning who was more interested in trying to find out how much he could borrow than in how much he could deposit! Of course they cannot borrow money they do not have so we have a very safe rule that the individuals of a local group cannot borrow without the full sanction of the other members of that group; and no group can borrow more than all the money that group has deposited! So far this has been working very well. The monthly deposits come in regularly and money that has been borrowed has been returned when the silk cocoons were sold or the goats came fresh or the hens began to lay their eggs. In this practical experiment we have come to know each other better and have real confidence in each other.

Then, these young men go back to their own villages and work among their friends and the local young men's societies to instill the same ideals there. This is most difficult but in several cases our young men have been notably successful in leading the local young men into better ways.

At a two-day conference last fall on mount Tsukuba twenty-five of these young farmers had a real spiritual retreat. Aside from the last hour when four leaders gave short, spiritual messages, the whole conference was in the hands of the young men. They shared their problems and expressed their hopes and told of their plans. A very high spiritual plane was kept throughout and they all felt the most practical problem they had to face was that of living the Christ-life in their own homes and villages. We all went home full of gratitude that God has been working in these young lives.

In January 1935 Kagawa left his own rural school near Osaka and

spent Saturday night on the train in order to spend Sunday with our young men. He had such a happy time that he could not leave to go to his own church at Kitazawa but stayed until he had to go to catch the night train for Osaka again Sunday night. He felt it was well worth while to have had that day with such a group of young men.

But work for young men alone is lopsided. We have had institutes for young women but they are always hard to work up because the women cannot get away from the field and home work the way the men can and after you have got them the first thing you know they have got married and have gone to some other village and are out of the running! It is very evident that some other method of getting the young women is necessary. The establishment of Christian sewing schools with instruction in home making, chicken keeping, etc. is a good way to get these young women. The Danish folk school plan is being developed and has real hope for the future. There are a number of these folk schools in operation—some under Christian auspices. I hope the day may come when every province will have a real Christian folk school both for young men and women.

But I believe the most practical thing that can be done is to go into a village and try to identify oneself with that village, sharing in the hard work and helping in times of trouble and gathering a group of farmer folks about you in a real first century Christian fellowship. This is being done by several earnest Christian people and by others who are not Christian.

Did you ever hear of "*Go ichigo*"—May the 15th—and the Aikyojuku? Tachibana San, who was at the head of that was our neighbor and friend. He was a man of high ideals and one who knew the Christian message. He sacrificed himself and his family for the cause of the farmer. I feel condemned to think that God might have used me to lead him into Christ's way rather than that he should have been led by others into the way of anarchy. Kyuno Sensei, who took up the school at the Aikyojuku when Tachibana was put in prison, is another self-sacrificing man. I wish I could take you

out to visit him and his cheery wife where they have rented government land and reclaimed it and are struggling to see if they can make ends meet without any capital and no income aside from what they get from the land. They have taken some young farmer boys in with them to share their barrack home and help with the work. When visiting him the other day I saw some beautiful young ducks. He said he could only get 45 sen for them. I told my son Samuel about it and he sold the whole lot at 1.50 apiece. Samuel took 10% and gave the rest to Mr. Kyuno! I am praying that this man and his wife may give their hearts to God and be used of Him.

As missionaries it is difficult to get in and do this sort of thing, but if we are to be successful in working for farmers we must have that same spirit. There are many things we can share very effectively with the farmer folks. We can't be in too much of a hurry. If you must go in an auto take Kagawa's advice and put *waraji* on the wheels! Don't be satisfied with the best room in the farm house—keep working out towards the kitchen till you get inside the *kotatsu* with the *ojiisan* and *obaasan* and the grandchildren. I always find it is a great help that my home back in Jersey is a farm home. I can share home farm experiences with the farmers and they are always interested. A month at Cornell last furlough gave me a great many things of interest to share. Crops in my own garden, my own hens and goats are all of common interest. But the fact that we are all of the same human brotherhood brings us down to real heart problems and it is always good to share these, under God's guidance. It is possible to get a young farmer alone and share with him deeply and get him to share after you have got to know him more or less intimately and have his full confidence. Until you have got there you have accomplished very little. It is here that lives are changed and young folks get a new outlook on life.

When home on furlough last time a member of our Board asked me to dinner to talk over the work. He had a real concern that we should not just go out and preach, as the folks need a demonstration of Christianity. I told him that I thoroughly agreed with him and asked him for the money to do the social service work he suggested.

In our province we have no provision for taking care of the insane, the tubercular, the aged, the lepers, etc. etc. We have no Y. M. C. A. or other social service institution. I would like to see a Christian Sanitarium, insane asylum, several Christian schools (we have nothing aside from a few kindergartens), a Y. M. C. A. in Mito, Christian health and medical clinics, visiting nurses, etc. etc. However, my friend of the Board said it was out of the question to find money for new work.

During the past two years we have been developing an all-round work without money from America. It has been a great financial strain but so far we are keeping our heads above water and expect to come through with flying colors. Some of the practical things we are doing and hope to develop with more or less connection with the rural work are as follows:—

From birth to death and beyond!

Mid-wife service. Several villages with which we are connected have no doctor and several have not even a mid-wife. We are very fortunate in getting an experienced Christian visiting nurse who is also a mid-wife. We expect to start a mid-wife service and infant care clinics in the country near Mito. We now have two day nurseries and hope to get them started in neighboring villages. Our four country Sunday Schools are thriving with a gifted worker in charge. But once a week is not enough and we are planning various activities through the week. We now have a night school for older primary school children in our own neighborhood and during the winter are planning a sewing and household-management school for the older girls. In our Civic Center in Mito, although the matrimonial bureau does not appeal to country folks, the employment agency, free legal advice and special problems advice attract more country people than city people. I believe this sort of work could be done by churches in small towns for the country people aroundabout.

On our place we have a small house for transients, and quite a few farmers make use of this when they come to Mito for business or pleasure. There is also room and bedding for our young farmers when they come to town and we are very happy that they always

feel free to come here. Two old countrymen have been with us since last spring and with them as a nucleus we began a home for the aged—the only one in our province. We have a Christian woman in charge and are selecting from the applicants the most suitable people for a small beginning. Two old buildings we own in the country near Mito serve as a temporary beginning and we hope to get contributions for a new building next Spring so that we can house at least 20 persons. The next thing needed is a funeral parlor and Christian mausoleum; and we expect to tackle these problems to complete our program!

Finally, the most important practical problem, it seems to me, is the one that is being faced seriously by the National Christian Council—a united front! There has been a deal of talk about union but it does not get us down to practical results. I believe that rural work should be attacked together. Our Mito situation is duplicated in provincial capitals all over the country. We have 10 churches in a city of 60,000, or 6,000 per church, not counting the surrounding country area. This is not too many churches if they would spread out and not overlap. But they are all huddled together in the center of the town. I delight in taking visitors to the third floor of our Civic Center building and showing them the Baptist church on a back street and the Friends' two blocks along the same street and the place where the Methodists have recently rented a house just a little further along the same street. Then on the other side of the main street and just in line with the Baptist church stand the Episcopal and Presbyterian churches looking across the street at each other! The Civic Center is in the midst of the five churches and they are more or less united in its social service work. My dream is that they may eventually be united in an all-round work with a team of trained workers specialized in pastoral work, Sunday School, young people's work, social service and rural work. I hope to live to see the day when in Mito we shall have a cooperative group which can develop a full-rounded work for the country districts all about Mito—a real larger parish.

The Problem Of American-born Japanese Young People

RUSSELL L. DURGIN

The first generation of Japanese who were immigrants and pioneers in America and who sought homes among the people of an entirely different background, culture, and religion, laid the foundations of the present-day Japanese communities on the mainland and in Hawaii. They worked long and hard, and like the American pioneers in the West, overcame great obstacles as they made a place for themselves and their families. Their children, frequently referred to as the "second generation", may still be foreigners in America from the standpoint of their blood relationship, but from that of nationality, education, point of view and sympathy they are mostly even more foreign to Japan. The relationships between these two generations has been complicated and, at times, even antagonistic. These "Dai Ni Sei's" (second generation) often meet obstacles in both lands. In America they are subject to some racial prejudice. In Japan because of their idiosyncracies they are not accepted as Japanese, nor are they given the treatment accorded to the foreigner.

Japanese parents in the United States have been very ambitious for their children. They have eagerly desired a place for their offspring which would not require the same hard work and manual labor through which they had struggled. They have hoped to see their children take their place among the American people and open up new outlets for their energies and efforts. At the same time, however, very few of the older generation have forgotten their ancestral traditions and it has been with deep-seated misgivings that they have so often seen their children growing up thus ignorant of the language, traditions and culture of their heritage.

The ambitions of parents along this line first led to the establish-

ment of Japanese language schools where many of the children at least received a smattering of the Japanese language, as they studied for an hour or two in the afternoons or evenings, while at the same time going through the regular American schools. A recent survey counted 400 such schools in the United States and Hawaii, with a total enrollment of nearly 60,000 students. Nearly half of the 170 such schools in Hawaii are connected with Christian, Buddhist or Shinto institutions.

This movement has not proved to be entirely satisfactory to the older generation and many had been seriously considering an education for their children in Japan long before the drop in the exchange rate in 1931 presented the possibility of reality to their long deferred hopes. It is estimated that during the year 1932 Japanese residents in the United States and Hawaii sent back to Japan as much as ¥60,000,000. This flow of money to Japan, combined with the economic depression in the United States, caused a great deal of difficulty as the exchange rate fell further. Thus, many homes were brought face to face with the alternative of not being able to send their children to college at all, or having them return to Japan. To educate a boy in an American college would cost from \$40 to \$100 a month, whereas at the prevailing rate of exchange, \$20 to \$25 per month seemed to be sufficient to send the same young man to a college in Japan. Combined with this factor was the increasing difficulty for Japanese high school graduates to find employment in the United States.

At the same time, international events were leading more and more to an increased attention on Japan. The "Nippon Seishin" propaganda had been at work among the older residents, and in many cases was the direct cause of parents sending their children back. But many of the young people themselves came to have a desire to return to Japan and get a first-hand glimpse of the land and culture of their ancestors. This combination of circumstances led to a rapid increase in the number of partially educated Japanese young men and young women returning to Japan for study.

This article will be confined entirely to this class and will not attempt to deal with the problems, which are of quite a different nature, facing the young people who, while technically American citizens, were sent back to Japan as very young children for their entire education. Of this last class, estimates suggest as many as 40,000 in all. Those included within the scope of this article number probably nearly 2,000 in all, over half of whom are to be found in Tokyo and vicinity. This is a rapidly shifting population, however, for many are to be found on almost every Japanese steamer arriving at or departing from Yokohama.

These young people with the same background as other Americans are forced to face an entirely different kind of life here in Japan. They have the face and physical characteristics of Japanese, but are not able to talk or act at all as their blood relatives do. And so they find themselves beset with all sorts of problems, ranging from how to understand and get along with relatives who represent the older and more traditional modes of thought, customs, manners and life, to the immediately practical questions of adjustments in college or in employment. One of the most immediate difficulties after their arrival is to find a satisfactory place to live. Almost without exception they have been sent to relatives or friends who are supposed to look out for them. But these relatives often live in rural districts or other parts of the country, or else they may not have adequate accommodations for them in their own homes. Many, therefore, have sought such more congenial quarters as the Y.M.C.A., the Y.W.C.A., student dormitories, small apartments and private boarding houses. Some seem to prefer to live at such a place as the "Nichi-Bei Home", which will be referred to later, whereas many feel that to live in such an environment would be almost the same as remaining in America, as far as opportunities for intimate contact with the real life of Japan go.

Food is another problem. One young man said recently, "I can get along quite satisfactorily in everything except the 'miso-shiru' for breakfast." Most of them have been used to an entirely different diet, but here, except for an occasional meal they cannot afford to

live entirely "foreign style". This problem of food may account for many of these young people frequently being seen in groups at such restaurants as the Olympic.

But before being here very long they become forceably conscious of the language problem. They must be able at least to speak if they are to get along at all happily, and they find the scanty introduction received at the Japanese language schools in America woefully inadequate. Many started out in the School of Japanese Language and Culture, but altogether too many have drifted to the immediately easier pathway of private instruction, usually by inadequately trained teachers or in exchange for English instruction with students.

Another matter which has been a complicated and troublesome one for many of the young men is the question of their attitude toward citizenship and Japanese military service. These are matters, however, which by their very nature have to be handled according to personal preferences and in consultation with American Consular officials, so no general rule or answer can be indicated. Those holding dual citizenship may be called for military service here, unless, *before leaving America*, they have officially renounced their Japanese citizenship. Marriage is another problem which many eventually face, but this likewise involves personal decisions. Other seeming handicaps center around living conditions, such as inadequate heating facilities in winter, lack of modern sanitary plumbing, etc. The elaborate symbolism in speech and manners, as well as forms of courtesy, are matters which take years fully to acquire. The Japanese people may courteously overlook mistakes and blunders on the part of foreigners, but these young people in their seeming awkwardness, often find themselves held up in ridicule because from superficial appearance they are taken for Japanese.

The major problems which these young people face, however, center around their education, employment, or social life. It is in no sense easy to get at the necessary or desired information from the various colleges as to what courses may be open to them. Meiji and Waseda Universities are the two institutions of higher learning

which have taken the initiative in welcoming them for the completion of their higher education. This has been largely because of a natural interest in these young men on the part of a member or members of the respective faculties in these colleges. Among the girls the larger number are to be found in Keisen Jogakuin and the Tokyo Women's Christian College. Attempts are now being made to coordinate all the required educational information and to make it available for new-comers. With a speaking and reading knowledge of Japanese comes various opportunities for employment, but without such the chances are few and far between. But it is in the field of recreation and amusement that there may be found the greatest apparent need. The taboos of the social life of young people in Japan, the fact that the sexes are so largely segregated, and the lack of what to them seems like normal social outlets—these and similar things are often difficult to understand or recognize. A final question which will be discussed later arises in connection with the question of religion. A large number of them have had the normal experiences of most American children of contacts with the Sunday School and Church. Here language difficulties and other considerations seem to erect rather effective barriers to their being able to adjust themselves immediately to Japanese churches or Buddhist temples.

Many of these problems have been brought out as a result of several questionnaires, the chief of which, perhaps, have been those conducted by the Y.W.C.A., the International Institute at Waseda and the Japan-America Society. Because of the relatively large number of replies from the last mentioned one, much of the following information is based upon it. Let us look at some of the facts. The total number of replies received was 388. These were divided almost half and half between those from Hawaii and the mainland of the United States. Three only were from Canada. Of the total number replying 214 were boys and 174 girls. Their ages varied from 13 to 44, the male average being 22.79 and the female, 21.49. The largest male age grouping was from 18 to 26 (average 21.73) and female from 17 to 25 (average 20.5). Assuming that the length of time spent in Japan thus far by these young people would average about

two years, we may say that the majority of these people have been returning to Japan at the age of from 18 to 21. Two-thirds of those replying expressed the desire to be able to return to America.

A study of this survey reveals some interesting facts from the standpoint of their religious affiliation. Of the total number of replies, one hundred sixty-nine answered to the question of religious affiliation that they were Christian or connected with certain specific Christian churches, eighty-two replied Buddhist, whereas only three were Shintoists. One hundred thirty-four gave no answer to this question. A further analysis reveals the following interesting facts. Of those giving a religious preference the Hawaiian-born group showed 30% Christian and 32% Buddhist whereas from among those born on the mainland, 61% are Christian and only 13% Buddhist. Of the 134 who gave no religious preference, 35% came from the United States, 46% from Hawaii and 19% did not state their birthplace.

By far the largest number (72%) seem to have come to Japan for study of one kind or another, and of these more than half are in school or college. Approximately 12% came for various family reasons, whereas a small number came for a brief visit or to seek employment. As far as the girls are concerned, however, many who came apparently for the purpose of study have, since their arrival been able to find positions in secretarial work, stores, shipping and consular offices, or as theatre ushers, jazz singers, etc., and are confining their study efforts to their leisure time. A few of the young men have been able to secure positions in the foreign concerns, banks, newspaper offices, or with export and import companies. Of the 388 who replied, approximately 25% are now employed.

In the attempt to help meet these various problems two different types of effort may be mentioned. One are those activities which are being sponsored, organized and carried on entirely by the young people themselves. The other are the things which are being done for them by various organizations and several interested individuals. These would include the Japan-America Society, the Tokyo Union Church, the Y.W.C.A., the Y.M.C.A., Scott Hall at Waseda, the

"Nichibei Home" and the Liberal Church at Nakano.

The Japan-America Society during the past year has taken a vital interest in the welfare of these young people. One of its most active committees has been the one on young people's work. This committee, which is composed of Messrs. George Coe, T. Taguchi, Frank Matsumoto, K. Togasaki, Paul Rusch, Count Terashima, Torao Kawasaki and Russell L. Durgin, has sponsored four very successful evenings at the Y.M.C.A., at each of which groups of fifty or sixty have been given the unusual opportunity of coming into personal contact with some of the outstanding Japanese leaders in business, professional and official life. As one result of these evenings there has been recently organized a coordinating council, called, the Nichibei Young People's Federation. This Federation will serve not only to bind together the existing groups, but will help to promote other groups as further interests are revealed. It will also function as a coordinating agency in helping meet the numerous problems as they may arise.

The following clubs or organizations of the young people themselves are now serving to meet some of their needs:

1. The Pacific Young People's Society, composed of both boys and girls, has a membership of about seventy-five. They have no definite meeting place but gather about twice a month at such places as the Y.M.C.A., Y.W.C.A. the home of Mr. and Mrs. Torao Kawasaki or at various clubs. The purpose is primarily social and educational.

2. The Pacific Club, also made up of both boys and girls with an active membership of about fifty, has no regular meeting place, but the members gather wherever they may find it convenient. The purpose is also primarily social and educational.

3. The Japan Cultural Forum, with a membership of about twenty-five young men and young women, mostly graduates of American colleges, meets bi-weekly at the home of Mr. and Mrs. T. D. Walser. This group was organized because of a definitely felt need to understand more thoroughly some of the essential elements in Japanese life and culture. The program consists very largely of lectures and

discussions.

4. The Little Club meets bi-weekly with Mrs. R. L. Durgin at her home. The membership is limited to twenty-five. Their program is educational and social.

5. The Hui Hawaii Club, composed of about thirty-five girls, meets regularly at the Y.W.C.A.

6. The McKinley High School Alumni Club brings together for occasional meetings the sixty or seventy former students of this High School in Honolulu.

7. Based upon the example of the American college fraternity, about thirty of the students at Meiji University have banded themselves together in the Sigma Nu Kappa Fraternity. They have been very active in carrying on an all-around program among their group.

8. Among the more recently organized groups is the Waseda-America Society, the membership of which is confined to the forty American-born Japanese students at Waseda.

9. A rather loosely-knit mixed group of some thirty or forty meet at the home of Mr. and Mrs. R. L. Durgin on the second Sunday night of each month in the Christian Fellowship group.

10. A comparatively small number of students at Keio University are now in the process of organizing a group somewhat similar to the Waseda-America Society.

11. The Nichibei Home, above referred to, brings together in a dormitory life under Buddhist auspices some thirty Japanese young men, mostly from Hawaii.

12. The University of Hawaii Alumni Club consists almost entirely of Hawaiian-born Japanese.

In addition to these groups, there are a varying number of students at Meiji Gakuin, Aoyama Gakuin, Hosei University, St. Paul's University, Tokyo Women's Christian College, Japan Women's College, Tsuda College, Jissen Senmon, Jikkei Middle School, Musashino Girls' School, Tsurumi Higher Girls' School, Chiyoda Girls' School, Keisen Girls' School, and Joshi Isen.

Mention has already been made of the language as one of the early difficulties confronted. The Japanese School of Language and

Culture pioneered in an experimental way in attempting to meet this need. Courses were set up, a staff engaged and a regular curriculum organized. These classes have been meeting for the past three or four years each afternoon at the Tokyo Y.M.C.A. building. Last year the International Institute at Waseda was organized under the leadership of Dr. Tadaoki Yamamoto. This school gives a year's intensive course of training, primarily for students planning to enter Waseda University. The active director of the school is Dr. J. Nattori who has recently returned from the United States after graduating from Boston University. Of a slightly different nature is the Mizubo School, operated by the Kaigai Kyokai. This was started last year and was promoted primarily by various government officials under the leadership of Viscount Ishii. An elaborate plan has been outlined, but at present their efforts are confined very largely to an elementary education of Japanese children whose parents, because of being obliged to remain abroad, send their children back here for their entire education. Mr. Tsunemitsu at the Nichibei Home has also organized groups and classes in the study of Japanese language at that center. Other places which may be mentioned should include Miss Michi Kawai's Keisen Jogakuin, the Musashino Girls' School under Miss Kawasaki's leadership and the Toyo Nippon Go Kaiwa Gakko. As has already been mentioned, the larger number are attempting to overcome the language difficulties by either private study or individual tutoring with Japanese people, a good many of whom are apparently untrained for the task which they are attempting.

Realizing that there were a good many of these young people who have been brought up in America in Christian homes or in contact with church life and appreciating their difficulties, largely because of the language, in immediately feeling at home in the Japanese churches, the Board of Officers of the Tokyo Union Church for some time discussed the desirability of helping promote an occasional religious worship service for these American-born Japanese young people. This led to the appointment of a committee composed of Mrs. R. L. Durgin, chairman, and Messrs. T. T. Brumbaugh, Harry

Cary, Jr., T. D. Walser and R. L. Durgin. This committee has sponsored three such Sunday evening services with a growing interest. The attendance at these services has averaged more than seventy. At each of these services, a chorus composed of the young people themselves has furnished the music, and with the exception of the guest preacher of the evening, the young people themselves have carried much of the responsibility. Plans are being made for the appointment of a permanent committee of the young people to carry even more of the work from the fall.

The confusion and an almost complete feeling of loss which very largely characterized the attitudes of the majority of those who came during the early days of this migration, seems to have partly, at least, passed away. A larger number have come to look at their problems and difficulties in a realistic way and consider them as obstacles to be overcome, rather than as reasons for discouragement. Many, from among the group who are planning to remain more or less permanently, have come to feel that they do not need to be American in every sense, whereas those who are planning to return to America feel that they do not need to become entirely Japanese. For both of these groups the factors of race and place of birth have combined to make them American-Japanese. It is in this role, striving to understand the best elements of both cultures, that they may be able to render a very large service to both nations. In the long run it may prove that these young people with a fundamental American outlook, education and citizenship, combined with a real knowledge and understanding of the basis of Japanese life and culture, can come to play a very important part in the drama of the Pacific.

This article constitutes but a very brief review and is no attempt to arrive at definite conclusions. It has sought to indicate some of the needs and problems, as well as to point out some of the things which are being attempted by the young people themselves and by other organizations in helping meet these needs.

San-iku Education in Practice

ANDREW N. NELSON

In the Spring Number of the Japan Christian Quarterly the writer outlined the principles of san-iku education. These principles may be summarized as follows:

In the first place education should not be considered a thing apart from real life,—something off in a two or three-storied, book-lined box where the young man or woman is assigned to spend theoretical days and years waiting for adulthood. True education is a real-life experience, well proportioned with mental, spiritual, and vocational activities. The youth while studying should also be working,—doing more and more real work according to his strength and talents as he grows up through the years of childhood and adolescence on his way to manhood or womanhood.

Speaking specifically, true education is a wholesome combination of theory and practice. It cannot be expected that a twenty-year-old graduate can step into the world's work and succeed in practical life if all his previous fourteen years have been spent in imbibing classroom theory. Graduation should *not* be a "commencement". The youth should "commence" his life work early in his school life. Gradually his play time should be cut until it approaches that of the normal adult. Gradually he attains a proficiency in his chosen line and graduation is not a "commencement" but a "continuation", consisting of getting his diploma, drawing the balance of his pay from his parent-like employer, the school, and saying farewell to his younger associates as he leaves to continue his work elsewhere. Vocational guidance in school should be based on a tangible theory-and-practice, or work-study program and not a series of artificial tests.

The san-iku principles in particular insist that education is three-

fold for all. Multiplying this figure three by the two of the above two-fold theory-practice program, we have a six-fold program for the student which was outlined in the previous article as follows:

1. *Mental Theory* including, for example, the study of history and bookkeeping—all mental studies whether general or vocational.

2. *Moral Theory*, the study of the Word of God, and evangelism, that is, both vocational and general studies in this sphere.

3. *Physical theory*, including a study of the physical sciences and trades,—again, general and vocational classes.

4. *Mental Practice*, as, for example, actual remunerative work in the accounting department, the library, or the editing section of the Printing department.

5. *Moral Practice*,—living a Christian life, and taking part in the work of the school church and in social service and evangelistic endeavors in the vicinity among the farmers and townspeople, both children and adults.

6. *Physical Practice*,—actual remunerative work in one of the school's physical vocational departments such as agriculture, wood-working, metalworking, printing, healthfood manufacturing, and culinary. (Girls' vocational work would, of course, emphasize cooking, nursing, and sewing, but not omit gardening, and poultry.)

We believe this general program is the ideal education for every youth, boy or girl, and the very nature of this program results in the student finding himself and taking advantage of the opportunity of working along the line of his interests and eventual life work while in school—as printer, bookkeeper, farmer, or evangelist. Normally he graduates at the age of twenty from this basic junior college program, after which he has little difficulty in securing work, as he is not inexperienced. After a period of work away from his Alma Mater it is advisable for some to return to school,—to one of our affiliated senior san-iku colleges to take definitely specialized work leading to a higher degree. Such students return to school with a purpose and score a large percentage of successes. The following paragraphs show how we are attempting to carry out such a junior college program at Nihon San-iku Gakuin.

The School Program

The program which makes possible this balanced educational program of mental, moral, and physical theory, plus mental, moral, and physical work is a San-iku invention. All classes are three hour a week classes. Since there are six days in the week, it means that all classes meet every other day, or in San-iku parlance, an "A day" alternates with a "B day." Note the accompanying program. The Morning Watch is a brief period of private devotions. Note the rest period from 12:30 to 1:00 with ten minutes more in which to get to *aisatus*. This rest period is a period of silence, and it is urged that all teachers and students take a complete rest or nap at this time. It's a healthful break in a busy day. It helps us ward off the prevailing Japanese *rokumaku* and tuberculosis. The six chapel periods are really five, for one week an "A Day" and the next week a "B Day" drops out with the whole eight hours being devoted to work, in order that such departments as the Laundry, the Healthfood factory, and the Farm may get work done for which a whole day is necessary. A clear, sunshiny day will be chosen for this. The five chapel periods are devoted to faculty lectures on mental, moral, and vocational themes (three times a week), to choruses (once), and to physical culture (once). San-iku boys get their exercise from wholesome work instead of football, tennis, and track. We do have, however, a play period three times a week at 5:15. This is a happy time when teachers and students engage in games in which all can join, such as volley ball or work-up (baseball). We avoid games of a highly competitive nature.

Young students who are still in the period of physiological growth retire at 8:45 and the older students at 9:40. All our 60 students live in the Home; the San-iku program is a 24 hour program for all:

The San-iku Program	The "A Day"	The "B Day"(If different)
6:00 A. M.	Arise	
20	The Morning Watch	
30	Morning Worship	
50	Breakfast	

7:30	The Bell for <i>Aisatsu</i>			
40	<i>Aisatsu</i>			
45	Class	Period 1	Class	Period 5
8:40	"	" 2	"	" 6
9:35	Chapel			
10:10	Class	Period 3	Class	Period 7
11:05	"	" 4	"	" 8
12:00	Dinner			
30	The Silent Rest Period			
1:00 P. M.	Bell for <i>Aisatsu</i>			
10	<i>Aisatsu</i>			
15	Work (Four hours)			
5:15	Play		Bath	
6:00	Supper			
30	Vespers			
45	Supervised Study	1'	Supervised Study	4'
7:45	"	" 2'	"	" 5'
8:45	"	" 3'	"	" 6'
8:45	The Young Students' Retiring Time			
9:30	The Warning Wink for the Older Students			
40	Silence			

Periods 7 and 8 in the morning of the "B Day" are vocational class periods. In the supervised study periods of the evenings, the student studies for his corresponding classes in the morning. Each student carries five three hour classes, which means that every two days with the exception of the young student, he has an extra study period in the morning and an extra study period in the evening. It will be noticed that the last supervised period in the evening, periods 3' and 6', are shorter than the rest. These are to be used in drilling for English conversation classes for which a shorter period suffices.

Some may wonder what the *aisatsu* are for. In harmony with the Japanese custom, all the teachers march in before the student body, and bow together. To this we have added the Christian custom of prayer—in the morning for God's blessings on the study of the

morning and in the afternoon for a similar blessing on the work, that we may accomplish much and not have accidents as we use the machinery in the different departments. Important announcements for which the bulletin board is insufficient are given at the *aisatsu* time, and students having special conference with work superintendents remain after the rest are dismissed.

Finances

Three American families, four Japanese families, and three vocational leaders compose the personnel of Nihon San-iku Gakuin. The American families are supported from America. For the support of the rest of the personnel and all other expenses of the school only 550 yen a month is received from the Japan budget of the Seventh-day Adventist Church. Building and equipment budgets are, of course, raised separately by securing gifts from friends of the school. As the student body increases, the tuition income figure will be greater, and industrial earnings will increase with the corresponding increase in business. Our goal is complete self-support for the school with the exception of the missionaries' budget. We plan to raise the student rates further as industrial earnings increase, so that they may become self-supporting more quickly and thus relieve their family budget for the education of the next brother or sister. Thus provided with buildings and equipment, the school will be a burden neither to the church nor to society for its regular operating budget.

Organization

It is very evident that a san-iku school demands a clear-cut program and an efficient organization to keep the many features and activities meshing nicely together. The program has already been presented; and the organization is according to eight departments: Art, Agriculture, Evangelism, Finance, Home, Healthfood, Instruction, and Mechanics, each with a director, superintendents, and secretaries.

Under these eight departments, the following sections are included:

Art: Printing. Mimeographing.

Agriculture: Dairy. Farm. Horticulture. Poultry.

Evangelism: Evangelism.

Finance: Finance. Maintenance. Store.

Home: Culinary. Home. Laundry. Medical. Tonsorial.

Healthfood: Healthfood.

Instruction: Bible. English. Conversation. History. Home Study.

Library. *Kokkan*. Music. Mathematics. Science. Vocations.

Mechanics: Metal-working. Painting. Woodworking.

(1) The Home Study Institute department in the Instruction section is the Japan Branch of the Home Study Institute of Washington, D. C., which is the extension department of the world association of Seventh-day Adventist Colleges. Just now we are preparing a systematic Five Year Course in the Japanese Language, the first year of which is already published.

Personnel

All the directors of the eight sections are teachers. The superintendents of the departments are either teachers or vocational specialists. The assistant superintendents are all teachers. The secretaries are all students, which affords these students an excellent additional opportunity of learning to bear responsibility, and to practice bookkeeping. They learn to do by doing.

It can readily be seen that the faculty members in a san-iku school must themselves be san-iku men. One of our men, for instance, is the following three-fold specialist:

Mental: Teacher of Japanese and Chinese—his main task in the mornings.

Spiritual: Ordained minister, elder of the school church—his task especially on the Sabbath. He is leader of the direct evangelism, or *chokusetsu dendo*.

Vocational: Treasurer—his task in the afternoons. This is the Dean, and a glance at the Home Section of the organization chart shows that he also has charge of several other departments. San-iku teachers are busy men. They use the evenings and open periods in

the morning study program for study. Another faculty member lines up as follows:

Mental: Teacher of Chemistry.

Spiritual: Ordained minister, elder of the church and in charge of indirect evangelism, or *kansetsu dendo*,—general visitation and educational lectures for the people around us.

Vocationl: Agriculture and Healthfood manufacture.

The officers of the different departments are in charge of a certain number of students and carry on the work of service or manufacturing as ordered by the Treasurer. Each student has his responsibility as assigned by an interesting work chart. During the recent "worst blizzard in 54 years," it was an inspiration to see the students unflinchingly on the job. The fires were burning, the water was flowing, the electric lines fallen in the storm were quickly repaired by student linesmen, the cows were milked and the milk carried almost two miles to the station through the blinding snow without a hitch. The meals appeared on the dining room table, and the poultry was cared for. There is indeed a lot of valuable education in sticking to your duty in a storm.

Providing the Work

Some wonder how we furnish a constant stream of work for the students,—work that we can pay them for. In the first place, we do all the work that must be done around the place. Someone must do this work, and we give it to the younger students who are not yet finally located in a permanent department. We make healthfood products for our Tokyo Sanitarium-Hospital and for missionary friends. We are about to widen our sales and manufacturing program with the increasing enrollment. Yesterday a business man came out from Tokyo and ordered fifty chairs. Once our evangelists ordered a thousand folding camp chairs for their tent meetings. Our Art boys got out the blue prints for the Kanda branch of the Sanitarium. The woodworking boys have built six school buildings and five teachers' dwellings. Seven years ago in the lull in our own building operations, due to a lull in the budget, our students and

teachers, fresh from the experience of erecting their own dormitory, took the contract for and successfully built the Tokyo Sanitarium-Hospital at our mission headquarters at Ogikubo in Suginami Ku, Tokyo. The Printing department is always busy. We have always managed to get enough work. Usually we are swamped. As the student body grows we must look ahead and expand our industrial program. Just now we are beginning the production of lily bulbs for export,—interesting work for the horticulture boys. Tailoring is in the offing to be begun as needed. Photography is another little plan being discussed by the faculty as the next addition to our Art Section. The faculty has cultivated the friendship and advisory assistance of local specialists to supplement where faculty talents are lacking. This is also one item in our *kansetsu dendo*. One of our big tasks, we feel, is the cultivation of friends.

Conclusion

One interesting decade has passed. When we arrived, in Showa ichnen (1925), we found but one dwelling house to live in, with lumber and other building materials piled under the trees. We went merrily to work with our inexperienced students, and today we have the buildings and dwellings we need. Lawns and shrubbery add to their attractiveness. The task has not been easy, but our graduates have made good, and we are happy. Were we given the privilege of starting another san-iku school, we should go at it in the same way, benefiting, however, from these experiences at Naraha. We still have much to do in polishing up Nihon San-iku Gakuin to harmonize more fully with the principles enunciated in the three important volumes referred to.

We are a happy group of students and teachers, studying and dwelling in structures built with our own hands. We enjoy life on our beautiful thirty-five acres on Tokyo Bay. Thanks to the guiding light, we are located in the midst of Nature's handiwork and not in the jam and riot of the city.

Christian Influences in the Lives of Certain Japanese Socialists

TATSUO MORITO

As one method of studying the relationship between the Socialist movement in our country and Christianity, I have examined the life and experience of several representative Socialist leaders, and from their autobiographies and other writings have traced their connection with Christianity. I have thus studied the autobiographies of Isō Abe, Sen Katayama, Sakai Osugi, Toshihiko Sakai, and selections from the writings of Shoko Kinoshita and Denjiro Kotoku.

Of this group, Isō Abe entered Socialism from Christianity and today still embraces both faiths. Katayama and Osugi likewise entered Socialism from Christianity, but later forsook Christianity. Kinoshita, beginning in the same manner, later left Socialism and returned to a sort of Christianity, although at present he is engaged in a movement which has no direct connection with organized Christianity. Representatives of the fourth type—Sakai and Kotoku—came from Liberal stock and throughout their lives did not enter Christianity.

I

First, with respect to Isō Abe, it is clear that he is the oldest leader of Socialism in our country, and that at the same time has had a connection with Christianity which is both long and deep. He graduated from Seminary, traveled abroad for post-graduate

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Editor, J.C.Q.

theological study, and for a considerable time was a Christian worker. To him, Socialism is looked upon as a realization in the economic sphere of Christian humanism. He therefore sees no conflict between Socialism and Christianity, but on the other hand believes that the two should work in mutually helpful cooperation. His Socialism is anti-Marxian Social Democracy and, it goes without saying, his Christianity is an undogmatic humanistic religion.

Isō Abe was born the second son of a retainer of the Fukuoka clan. After finishing primary school, he studied for a short time in the Kangaku-juku, and in 1889, hoping later to enter the Navy, became a student at Doshisha. He entered Doshisha not in order to study Christianity, but largely as the result of chance. That is, it was due to the urging of his brother-in-law, who was then studying at Doshisha. "My brother-in-law said nothing to me about its being a Christian school. This was not only because he was not a Christian himself, but also because he feared that if he mentioned Christianity, my father would object to my entering Doshisha. My father of course believed neither in Shinto or Buddhism, and although he was not strongly opposed to Christianity, he was probably dubious concerning it. In my own mind also the idea had penetrated that Christianity was a heretical religion, so that if my brother-in-law had honestly told me that Doshisha was a Christian school, I would have forever lost my good fortune."⁽¹⁾ And this loss of good fortune would not only have been the loss of his not becoming a Christian, but also through Christianity of becoming a Socialist.

In the introduction to his Autobiography, Abe gives two reasons for becoming a Socialist: "First, because, as the effect of the Meiji Restoration I had been suddenly reduced from a life of comparative ease to one of poverty, and second, because of the influence of the Christian teaching of humanitarianism as taught in Doshisha."⁽²⁾ After he had been a year in Doshisha, at a time of severe illness, he decided "to study Christianity in earnest," and to quote his words

(1) Abe, "How I became a Socialist", p. 40.

(2) Ibid., p. 1.

again, "Four months after my recovery I became a zealous Christian." "Then a year later, in 1882, I was baptized by Jo Niijima." His ardor was very great. "I had a passionate zeal like that of the primitive Christians," with a definite and intense leaning towards a social emphasis.⁽³⁾

He adds: "It was not clear in my mind whether I should become a Christian worker or not, but at any rate, I determined definitely to apply the Christian spirit to whatever work I entered. Because Christianity proclaims the salvation of both the individual and society, every Christian should be a little saviour—that should be our aspiration. I believed that, since the Meiji Restoration had completely overturned the political system of our country, we should therefore from the spiritual side achieve a second restoration."⁽⁴⁾

He accepted Christianity, but his Christianity then was a religion consisting of dogmas which were beyond his comprehension. Under the circumstances of those days this was not without good reason. We can appreciate his adherence to Christianity when we learn of the fact that had captured and moved him to make his final decision. "Many students," he described afterwards, "whom I had come to know at Doshisha were earnest Christians. Their noble character and radiant personality appealed to me so convincingly that I could not help but think that I also must yield myself to their religion in order to elevate my own personality to the same height. So like a hunter running for his game without knowing where he is going I proceeded to swallow 'the doctrines.' Then, of course, Christianity itself appeared to be logically sound and in harmony with Philosophy and Science. To us young students, therefore, it did not necessarily seem to be superstitious to accept doctrines we were unable to understand. And we did not only believe them ourselves but also began boldly to persuade others to accept them." That was one reason why Abe came to take his decisive step. The next reason was this: "We were in those days under the strong impression that Western civilization, which we valued most highly, was a direct product of the

(3) Ibid., p. 91.

(4) Ibid., p. 95-6.

Christian religion. The so-called civilized countries of the world at that time were all Christian. So it was very natural that we sought to adopt the religion of those highly civilized nations of the world in the hope of making our own nation as civilized as they. It now seems childish, but we were simple-minded then. You may call it superstitious. We were serious just the same."⁽¹⁾

II

On the other hand, he began to take interest in social problems soon after he came to Doshisha. He was still in his 'teens.' His deep sympathy towards the poor "did not come from the spirit of Christianity." It came rather "as a result of his early life as a son of the poor samurai class." He had been thoroughly acquainted with Poverty.⁽²⁾ Later, when he became an enthusiastic follower of Christ he still thought in his own way as to the problem of poverty. Thus: "I thought that Christianity could solve the problems of the spiritual side of human life but not of the material. It could not promise happiness in the physical world. Of course, Christianity teaches that the key to the solution of all problems concerning man's physical life lies in the solution of his spiritual problems. But the realities of life do not always work out that way. I had been conceiving the same ideas the Salvation Army brought forth long before the Army reached our land. What I hoped to do was to save humanity spiritually by the power of Christianity but at the same time save it physically by some other way. Just what that other way was, was all together unknown to me. I vaguely thought it might be done through social welfare work. At the age of nineteen I studied Economics for the first time. Then I felt I had finally discovered a way out. My conclusion was this:—by Religion man's spiritual life must be guided and by Economics his physical life. Simple as it is the same belief has governed my life ever since. It led a lad of nineteen to become later a champion of Socialism."⁽³⁾

(1) Ibid., p. 94. ff.

(2) Ibid., p. 101.

(3) Ibid., 101 ff.

Dr. Learned was then the professor of Economics at Doshisha. Abe was one of his students. Dr. Learned was probably the first person in Japan to lecture in school on such subjects as Socialism, Communism, etc., although we cannot be certain as to whether or not he should be credited with being the first to use such terms as Socialism and Communism in this country. The significance of this contact lies not in the fact that Abe received new light upon his problems through Dr. Learned's teachings. He was "quite indifferent to what the professor had to teach even when he dealt with Socialism in the lectures on Economics."⁽⁴⁾ Young Abe paid no attention to it. We might take this account as proof that a social theory creeps into human minds not merely by itself as an abstract theory but rather by the impulse of the actual circumstances of society. More than ten years lapsed before young Abe's social ideas were ripe enough to become Socialistic convictions.

Abe's Socialistic convictions were formed while he was in America studying at Hartford Theological Seminary. There he became less orthodox as far as his Christian beliefs were concerned, but more and more Socialistic in his social ideas. The former tendency in him was due to his sympathy with Leo Tolstoi's beliefs. He admitted it, writing: "My thoughts were born from Christianity. But he who nourished them and helped them blossom was Tolstoy. Since I came to America I had been gradually drifting away from the conventional beliefs of Orthodox Christianity. I think, however, that I had made marked progress in understanding the fundamental spirit of Christianity."

The latter tendency was directly the result of a trip to New York City during the summer of 1893, in which he made a thorough investigation of the social welfare work that was then so remarkably being carried on. As he studied it, he came to hold the view that even with all such social work, "it was impossible to remove Poverty permanently out of human society." His Autobiography tells of the state of his mind in those days. It reads: "There had been given in

(4) p. 102-3.

me by the Humanism of Christianity a seed for later becoming a Socialist. I found no social work that could be adequate and powerful enough to conquer Poverty. So I was already standing at the gate of Socialism. Just then, quite by an accident, I was introduced to 'Looking Backward' by Bellamy. As I read it, the gate was suddenly opened. It was like the opening of a blindman's eyes. At last I found the way of solving social problems and I understood it clearly."⁽¹⁾ "I read latter a number of books on Socialism, among which were those that dealt with Marxian theory, though it was long afterwards that I actually read Marx' own book. I do no hesitate to admit my indebtedness to Marx, but I have always considered Socialism in the spiritual light. We do not live in order to eat but eat in order to live. The material or physical life is but a means to an end, the end being the spiritual life. Of course, I do not limit the meaning of religion to such a narrow interpretation. I was brought up in the conventional line of Christianity, but I now live for the love of humanity alone. In my mind Christianity and Socialism dwell in perfect harmony around the central thought of Love for Humanity." "As in those days Socialism did not stand in such sharp contrast to Capitalism as it now stands, it was not considered hazardous to take its side. It was so even in America. And, therefore, we three publicly announced our being Socialists and went to school or church wearing red ties."⁽²⁾

III

Sen Katayama, the well known Communist who died in Russia about a year ago, had an intimate contact with Christianity for a considerable time in his life though it is little known to the public. His conversion to Socialism is now supposed to have resulted from his contact with Christianity.

Katayama was born in 1859 the son of a village headman. His early childhood was wrapped up in Buddhism, the religion of his

(1) pp. 201-2.

(2) pp. 204-5.

family. In describing the early days of his life in his *Autobiography* he says. "Religion played an important part in building my character. The religious education I received at home showed its deep-rooted effects even during my student days. My family had been members of the Tendai sect for many generations, and had faith in gods and Bodhisattvas. Mother or Grandmother would often take me along to shrines and temples for worship. Then, I would sincerely pray for blessings. I also believed that the gods or Bodhisattvas would actually punish me if I did wrong. Such beliefs I lost while in school. But on the other hand I found that there were some helpful teachings that were true. Such doctrines as these helped me a great deal and gave strength to my outlook towards the future: 'Heaven will not let man die in vain;' 'Life and Death are Heaven's providence?'"⁽¹⁾ He came in contact with Christianity for the first time while he was studying in Okayama. He heard Paul Kanamori preach and "was very much moved." It was also in Okayama that he frequently called upon a missionary named Pettie. Again in Tokyo, while he was living in Tsukiji, he attended a great evangelistic meeting in which such eloquent speakers as Miyagawa, Ebina, Uyemura, Kozaki and Ibuka gave most convincing testimonies for Christianity. He was touched then; but "his feelings did not seem to culminate in acceptance of the teachings of Christ."

Later he went to America. While living near San Francisco, he tasted some of the bitterest experiences of life—unemployment, starvation, and ill-health—and as a result was led to seek God. His first trip to America took place in November, 1884. He writes: "I soon found myself unemployed, getting mixed up with a company of hobos, looking for work, getting and losing petty jobs for which I was unfitted. Finally starving to death, I borrowed ten cents from a man in an employment agency in order to buy a loaf of bread. The same day I was employed by a man who promised to pay me three dollars a week. But good luck did not stay long with me, for I was laid low with high fever in three days. The fever attacked me at midnight. I feared Death might carry me away. I was all alone.

(1) Katayama: "*Autobiography*" p. 103.

Then for the first time I sought the God of Christ with all my heart."⁽¹⁾

He professed his faith in Christ at last when he was living in Alameda (near San Francisco). The beginning of his Christian life there in Alameda "marked a great change in his plan for the future, and was still vivid in his memory" when he wrote the autobiography in 1914. He preferably chose a Congregational Church even though he had every good reason for becoming a Presbyterian, "because the Congregational Church had more educational institutions and there were many scholars that belonged to that denominational organization." "Through the recommendations of Mr. Saichiro Kanda," he records, "I was accepted as a member of the First Congregational Church of Alameda. I admit that I had been neither hot nor cold as a Christian. True that I studied the Bible from cover to cover later when I was a student at Andover Theological Seminary. And yet my feelings toward Jesus never changed. Perhaps it was because I did not believe Jesus to be divine to begin with. But I must confess that the life of Jesus did move me on many occasions and gave me strength."⁽²⁾ As these words reveal, Katayama's attitude towards religion was not that of an enthusiastic adherent but rather that of an ambitious youth making the most of it for utility.

Katayama began to be interested in social problems in 1888 while he was in Maryville college, "which belonged to the Presbyterian Church and was of stubborn faith. I was then subscribing to the Christian Union (now the Outlook). Dr. Ely, whose articles on social problems interested me most, was a contributor to the magazine. The same writer published a book entitled 'Social Aspects of Christianity' at the end of the year in which I entered Grinnell University. The book fascinated me so much that I bought several copies and distributed them among my friends. I thought Dr. Ely was bold in his beliefs. Although he did not profess to be a Socialist, he wrote with an unmistakable mark of a real one."

Thus, it was during his university days at Grinnell, Iowa, that

(1) Katayama: *"Autobiography"* pp. 194-5.

(2) *Ibid.*, p. 205.

Katayama turned to Socialism. In his senior year, 1893, he made a study of Socialism for one term as a branch of Applied Economics. He writes: "The bibliography prepared for that course included an issue of 'The Atlantic Monthly' in which was given a biography of Ferdinand Lassalle. The reading of that biography marked a turning point in my life and career. I owe it therefore, to Grinnell University for my being a Socialist. I am indeed grateful to my Alma Mater."⁽¹⁾

Katayama came home from America in 1896 after thirteen years of colorful life. He immediately threw himself into the labor movements that were rising with the tide of the Sino-Japanese War. But he did so as an earnest Christian. This may be proved by the fact that he was for a time engaged in the work of Kingsley Hall, a settlement house in Misaki Cho, Kanda, founded by Dr. Green of the American Board Mission, with the cooperation of Messrs. Uemura, Yokoi, Tsunajima and Matsuyama. Katayama was appointed the managing director of the Settlement House with a salary of twenty-five yen per month.

According to his own testimony, Katayama was "still an earnest Christian at the beginning of his service at Kingsley Hall." "I worked," he continues "as one of the managing directors of the Bancho Kyokwai and as a director of the Sunday School of the same church. Every Sunday I went to church. I then regarded by service at Kingsley Hall as a part of my religious activities. Besides serving in the Sunday School every Sunday I went once a week to the Hongo Kyokwai to help edit a magazine which was then the official literary organ of the Congregationalists. I contributed to it translations of Dawson's books and of a biography of Ferdinand Lassalle."⁽²⁾

Katayama later in his life is believed to have been a leader in the international Communist organization, and he died in Russia about a year ago. He must have abandoned religion before he became such a leading Communist. But just when and why he was converted from Christianity to anti-religious Communism we do not know. We can be sure that he was still religious up to the outbreak of the Great

(1) Ibid., pp. 250-1.

(2) Ibid., p. 308.

War, for he then severely criticized the anti-religious attitude of Fukuzawa, as being a great weakness in his educational system.⁽¹⁾

That part of his Autobiography which deals with his life after landing in San Francisco is said to have been written in 1920 while he was in the home of a certain Japanese in Atlantic City, hiding from the public prosecutor, who was searching for him as one of the Communist leaders of America. We can detect by the way he narrates his conversion to Christianity and his general Christian experience that he was yet sympathetic toward Christianity at that time. But in a little booklet which he published in 1924 for his comrades in Russia, namely, "My Life," he changes his tone, writing very little about his religious experience, and leaving with the reader an impression that such experiences had played no important part in his life. He simply says, in describing the wreck of his ship on the way home to Japan from America, "As I was in those days religiously inclined, I withstood patiently life's darkest moments." Also just as briefly he writes about Buddhism, saying, "I instinctively hated Buddhism from childhood." Judging from these facts we may conclude that Katayama's attitude towards Religion, more specifically towards Christianity, gradually changed as Communism took deeper root in his life. To all those who knew him in his earlier days such a radical change was a mystery. Of course, I personally do not think it strange for a utilitarian to yield to religion for his own personal gain, for I have good reason to believe that Katayama's conversion to Christianity had a utilitarian purpose behind it.

IV

The Anarchist, Sakai Osugi, also had some Christian experience, though it was only for a short time. He was born in Marugame, Shikoku, the son of a soldier; was sent to the Nagoya Military Academy in 1889 at the age of fourteen, but disobeying the officers was expelled in his second year. Soon he went to Tokyo to study for a while in the Juntendo Middle School, and later entered the Foreign

(1) Ibid., p. 308.

Language School, specializing in French. His mother's death in 1891, when he was eighteen, together with problems of sex, "augmented the loneliness of my life in Tokyo and drove me to Christian churches." "I had other reasons, too," he apologetically writes, "for going to church. I was looking for new progressive thought, and believed I should try the Christian churches in the city. At last I settled down at the Hongo Kyokwai, which was not only the nearest to my boarding house but also furnished the best preacher in town, namely, Danjo Ebina. Whether I noticed Ebina's nationalism or not at the time I cannot tell. Perhaps the little that was in me of the soldier's spirit responded to the preacher's nationalism without consciously feeling it so."

"At any rate I was completely captured by Ebina's eloquence. His hair turning silvery white, this long-bearded preacher would raise his right hand as he said in a most solemn voice, 'God is. . . .'. That voice was overwhelming! When *Sensei* would cry from the bottom of his heart, I also could not help but cry with the rest of the believers. *Sensei* often urged me to make public confession of faith, saying, 'You don't have to understand it all now. Be baptized and you will soon come to complete understanding.' I hesitated to follow his advice for a long time but in the end made up my mind to be baptized. At the sacrament I thought I should receive a more effective cleansing of soul if the water should penetrate my body, so I had my hair cut as short as possible. Then I was baptized, and Christianity was responsible for making me 'sober and diligent' at least. It did not last so long, though."⁽¹⁾

Osugi was deeply moved by the pacifism of Socialists during the time of the Russo-Japanese War, and joined a group called the "*Heimin-sha*" or "Commoners' Organization." His contact with this organization resulted in his abandonment of religion and his conversion to Socialism. This took place in 1904 when he was twenty years of age, so that he held to Christianity for only two years. Probably Christianity made little contribution to his life after his conversion to Socialism. He says himself:

Osugi: "*Autobiography*," (Kaizosha, Tokyo), pp. 203-204.

"As soon as I entered the *Heimin-sha*, I began to doubt first the sincerity of religious leaders and then Religion itself.....The Tolstian theory of religion, which was fast becoming popular, confirmed my belief. Having read 'Ebina's Life of Christ' and a 'Life of Gautama,' by a certain Buddhist, I really came to think like Tolstoi that religion in its origin had been a sort of Communistic movement aiming at salvation from social insecurity.....But the attitude toward the war of religious leaders in general and more specifically of Ebina, whom I trusted, betrayed my faith and confidence.....Several times I discussed the subject with Ebina, and with Kato, who had translated many of Tolstoi's books. Having come to the light after such conferences, I gave up the Christian church. At the same time, I abandoned absolute Pacifism, which I believed had been the meaning of Jesus' teaching not to resist evil, and I turned to Socialism, which openly accepted the Class Struggle as a necessary means to an end."⁽¹⁾

I shall deal with the Christian connections of other Japanese Socialists in a later article.

(1) Ibid., pp. 212-214.

News from Christian Japan

A Statement to the Nation: The Committee planning the Nation-wide Evangelistic Movement has prepared the following statement, which reflects not only the plans and objects of the Movement but the Christian conception of the need of the present time of emergency.

"Perilous thought currents are sweeping like surging tides across the entire world. The pernicious off-spring of materialistic thinking and the passion for worldly pleasure fill to overflowing the heart of modern man. Our fatherland has not escaped. Here also, precious customs and virtuous qualities handed down from the past are being destroyed without reserve or compunction. Our glorious spiritual inheritance is being thrown away and the people's sense of uneasiness and restlessness is ever on the increase. Cults bearing a resemblance to religion are rampant and high handed.

"The accumulated force of this decadence came to a climax in an unprecedented and ominous incident at the very seat of the Imperial palace and caused anxiety to the gracious heart of His Imperial Majesty. Alas! a blot has been cast on the glorious history of the fatherland! A matter too deplorable for words!

"In the face of this upheaval we believe that the people as a whole should feel a sense of deep responsibility and that they are challenged to indulge in serious self-examination and to do some tremendously hard thinking. We Christians, objects of the Imperial benevolence, in our enjoyment of the freedom of religious belief, feel that in the past we have fallen far short in fulfilling the great mission laid upon us by His Imperial Majesty and keenly ashamed of our faithlessness offer our prayer of repentance to God.

"In this crisis we firmly believe that only the Gospel of Christ can be a safe guiding star for the people's thinking and bring eternal welfare to the fatherland. Zealously therefore we bestir ourselves, and emphasizing the love of God and the grace of Christ we proclaim this Gospel to our fellow nationals. In so doing we would correct the present perilous thought currents and provide a basis for fostering a devout and unalloyed sentiment among the people."

Death of Rev. S. Kawajiri: The Christian movement in Japan has

sustained a serious loss in the death on April 10, of Seishu Kawajiri, one of the leaders among the younger men of the Japan Methodist church. Mr. Kawajiri was a native of Nagasaki Ken, born in 1889, and graduated from Chinsei Gakuin, Nagasaki and the Theological Department of Aoyama Gakuin, Tokyo. He received his degree of Bachelor of Arts from Ohio Wesleyan University and a B. D. degree from Drew Seminary, later studying in Union Seminary, New York. He served in Japan successively as pastor of the Aoyama Gakuin Church, of the Sapporo Methodist Church, and of the Central Tabernacle, and as dean of the Aoyama Gakuin Academy. He was a member of the Y. M. C. A. National Committee and of the Student Work committee of his communion.

Opening of Evangelistic Campaign: On April 28th, the first meeting of the Nation-wide Evangelistic Movement was held in Tokyo at the Aoyama Kaikan. Dr. George W. Truett, pastor of the Baptist Church of Dallas, Texas, who was at that time visiting in Japan, gave the principal address. A "pastors' retreat" was held on April 17th, under the auspices of the Tokyo Ministerial Association at the home of the late Viscount Shibusawa, at which plans for the Tokyo campaign were laid.

Commemoration of Pentecost: Reading the church papers, one is impressed more and more with the fact that Pentecost is taking its place along with Christmas and Easter, as one of the high days of the church in Japan. Special evangelistic services, prayer meetings, and the admission of new members into church took place in practically all denominations during the Pentecostal season.

Annual Temperance League Convention: The 17th Annual Convention of the National Temperance League of Japan was held in Kanazawa from April 11th to 15th, with a large attendance of delegates. It was reported at the convention that Japan has 2,600 Temperance Societies with a membership of about 350,000. The monthly magazine, "Kinshu no Nippon" has a circulation of over 3,000 copies, the "Temperance News" also a monthly sends out 48,000 copies. A drive was inaugurated to double the circulation of this latter paper, (it had been doubled last year) with a view to securing 500,000 subscribers in five years. Over one million copies of books, pamphlets and posters were sent out through the N. T. L. office last year. Mr. H. Nagao was chairman of an influential Board of Directors, composed of 6 professors, 2 members of the Diet, 3 business men, 2 lawyers, 2 retired professors, 1 Buddhist priest, 1

W. C. T. U. representative, 1 admiral, and 1 retired general. This is certainly indicative of the representative character of the organization.

Death of Bishop Akazawa: Rev. Motozo Akazawa D. D., Bishop of the Japan Methodist Church died of pneumonia on May 12th. Funeral services held on Sunday afternoon in the chapel of Aoyama Gakuin were largely attended, giving evidence of the high esteem in which the late Bishop had been held. Bishop Akazawa was elected in 1930 to fill the vacancy caused by the death of Bishop Uzaka, and was re-elected again in 1932, and again at the last General Conference. He suffered a general breakdown of health several months before his death due to overwork and anxiety. Bishop Akazawa's life was long and adventurous. Born in central Japan in 1875, the eldest son of an old and wealthy family of distillers, he was sent as a young man to the Hawaiian Islands to study and to develop his family's overseas trade. In Hawaii he was converted, and breaking with his family, went to America to continue training for his life-work alone. He studied at Southern Methodist University in Texas and at Vanderbilt University, and after returning to Japan occupied many prominent positions in his communion before his elevation to the bishopric. At the time of his death Bishop Akazawa was chairman of the general affairs department of the National Christian Council of Japan. Charm and zeal mingled with strong administrative ability enabled Dr. Akazawa to fill a position in the Christian world in Japan that was unique.

Progress of Work for Lepers: Work for lepers in Japan, as described in the annual report of the secretary of the Mission to Lepers is making progress. Though the government does not maintain regular clinics because of its unfavorable attitude towards this phase of anti-leprosy work, nevertheless in connection with the skin disease department of the Imperial university and other medical centers there is considerable treatment given to leper patients during the earlier non-infective stages. The work for untainted children is gradually gaining recognition and its scope is expanding bit by bit. In this work the Christian hospitals are taking an important place. Little can be said either on the subject of paroled leper patients, because the policy of the medical authorities in this country is decidedly unfavorable to paroling leper patients as "cured," "symptom free," or under any other slogan. The old belief, "once a leper always a leper," seems still rooted in the minds of the Japanese leprologists. There are seven private leper hospitals, one of which is conducted

by the Nichiren Sect of Buddhism, the others by Christians. The average cost of running the leper hospitals is about sixty sen a day per inmate, not including cost of land, new buildings, or very extensive repairs. The American Mission to Lepers supports three of the private hospitals, liberal grants from the government and from H.I.H. the Empress Dowager are deeply appreciated.

Religious Cult Banned: On March 12, the grand master and seven other principal leaders of the Ōmoto-kyo cult, which has had a stormy history for the past twenty years, were formally indicted on charges of lese majeste and violation of the peace preservation law. At the same time, orders were sent out from the Home Ministry for suppression of the eight "secret organizations" that comprise the cult and for the destruction of all of its houses of worship. Deguchi, the grand master, was arrested in December, charged with misinterpreting the facts of the ancient history of the country in a manner contrary to the national polity. This is the second time the cult has been placed under a ban.

Language School Building a New Home: The School for Japanese Language and Culture, which for the past few years has been holding sessions at the Tokyo Y. M. C. A., is erecting a new building in Shiba Park, Tokyo, for the future use of the school. The building is in pure Japanese residential style, and will be characterized by small class-rooms and the maintenance of the Japanese atmosphere which is so necessary in learning the language. During the past year 261 students were enrolled in the regular and extension courses of the school.

Fiftieth Anniversary of Tohoku Gakuin: The semi-centennial celebration of North Japan College (Tohoku Gakuin), Sendai, was celebrated by a series of meetings during the second week of May this year. Among other events were the rendering of Mendellsohn's oratorio, "St. Paul" by a chorus of fifty voices, a public concert attended by more than 2,000 persons, a field meet, and the usual ceremonies. The institution is maintained by the Board of Foreign Missions of the Evangelical-Reformed Chhrch, and was founded by Dr. William E. Hoy and Rev. M. Oshikawa. Dr. D. B. Schneder, for thirty-five years president of the institution, retired from his position at the completion of the celebration and is returning to the United States on furlough.

Memorial Chapel for Poole Girls' School: The Poole Girls' High School, Osaka (Episcopal) is erecting a chapel as a memorial to the eighteen

girls who lost their lives when the school was destroyed in the disastrous 1934 Kwansai typhoon. The sum of ¥50,000 has been raised for the new building, of which amount, ¥18,500 was raised by churches in England.

New Organ for the Christian Education Association: The magazine, "Religious Education," which for the past ten years has been issued by the Religious Education Association of Japan, has recently become the official organ of the Christian Education Association. The latter organization is composed of representatives from all Christian schools operating in this country. The magazine will continue to be published in cooperation with the unofficial Religious Education Association. The magazine is a monthly, subscription price ¥3.00 a year, and its office of publication is the Kirisutokyo Kaikan, Nishiki Cho, Kanda, Tokyo.

Christian University Problem up Again: At the retreat for Christian Educators held at Atami on April 24 and 25, a proposal for the establishment of a "Scholastic Center" for the Christian movement in Japan, was received and discussed, but not received with a great deal of enthusiasm. The plan called for the establishment in Tokyo of a One Department University of Literature, with courses in Literature, Philosophy, Theology, Pedagogy, etc., and managed and controlled by a Board made up of representatives of our present seven institutions for Christian higher education. The proposal, in one form or another, has come up several times during the past thirty years, and the last time it was broached it failed to receive any encouragement whatever from Mission Board leaders abroad, and was promoted by only a few leaders in Japan. The Atami conference, very wisely expressed doubt "as to the wisdom of trying to found a Union Christian University for undergraduate work." It is reported however that agreement was reached as to the need for a post-graduate institute where "graduates of existing Christian schools could do graduate work and where scholars could carry on research work under Christian auspices." It remains to be seen whether this refurbishing of the old scheme will arouse greater enthusiasm than the original did.

New President for Tohoku Gakuin: On May 16, Rev. Teizaburo Demura, Ph. D. was installed as president of Tohoku Gakuin, Sendai, succeeding Dr. D. B. Schneder who, for thirty-five years had occupied that position. Dr. Demura received his early training in Tohoku Gakuin, an M. A. degree from Yale University and a Ph. D. from Harvard. For some time past he has

been Dean of the college department of his alma mater.

Kugimiya Elected Bishop: Rev. Tokio Kugimiya was elected bishop of the Japan Methodist Church at a special General Conference held in Tokyo on May 18. At the time of his election Bishop Kugimiya was pastor of a church in Osaka and head of the Forward Movement of his communion. He is well-known as a powerful preacher, as well as an author and as editor of a weekly magazine, "The Good Tidings." Bishop Kugimiya made his first contact with Christianity in 1888 in his native city of Oita, where he attended a Bible class conducted by Dr. S. H. Wainright. After graduating from Kwansei Gakuin, he attended Trinity College (now Duke University) in North Carolina. In 1934 he was fraternal delegate to the General Conference of the Methodist Episcopal Church, South, at Nashville.

A Model Rural Village: In spite of the fact that the past ten years have been hard ones for rural communities, the temperance village, Kawaidani, in Ishikawa Ken has increased in wealth and prosperity during that period. In 1925, the mayor proposed that the village "go dry" for a period of five years in order to rebuild the village school, which had been destroyed in a fire. Saving ¥9,000 a year on drink, a new building costing ¥45,000 was erected, of which the community are very proud. So successful was the experiment that the term of prohibition was continued for another five years, which came to an end on March 31, 1936. During that period it is estimated that the village has saved ¥173,000, although most other villages have "gone into the red." Of this sum, ¥45,000 was spent on the new school, ¥50,000 on new homes, ¥74,000 was invested in Cooperative associations, and ¥4,000 in the postal savings bank. In addition, the mayor proudly reports that the children of the village are better fed and clothed, that the children's death rate as well as the general death rate has decreased, that the number of persons seeking medical attention has decreased 40%, that lawsuits, illegitimacy, crime, gambling, police court cases and election offenses have been done away with. Another official of Ishikawa prefecture states that the use of *sake* at weddings and funerals is the chief cause of the large deficits in the rural villages.

Preaching Mission: A generous gift has been received by the Church of Christ in Japan through Rev. Hugh T. Kerr of Pittsburgh, to make possible in that communion in Japan a preaching mission similar to that which is

being carried on under the auspices of the Federal Council of Churches of Christ in America.

W. C. T. U. Convention: The 45th Annual Convention of the Japan W. C. T. U. was held in Kyoto from April 4th to 7th, two hundred delegates being in attendance. Sunday, April 5 was observed as Fiftieth Anniversary Day. In celebration of the semi-centennial it was voted with great enthusiasm to raise ¥5,000 in the next five years to be used not in Japan, but to send to the countries of the Far East to help them in their W. C. T. U. work. A definite plan was also proposed to erect a "Yajima Memorial Bulding" near the headquarters in Tokyo, to commemorate the one-hundredth anniversary of Madame Kajiko Yajima, which was celebrated last year.

Death of Hampei Nagao: Mr. Hampei Nagao, known as the most prominent Christian layman in Japan, passed away on Saturday, June 20, at the age of 72. Mr. Nagao suffered an apoplectic stroke while in Keijo, Chosen, ten days before his death. He was visiting a Government department in Keijo at the time, and his condition was recognized as being so serious that he could not be removed from the office. Although given every medical attention, his life could not be saved. Mrs. Nagao was at his side at the time of his death. Mr. Nagao began his public career as chief-engineer for electric development in Formosa. He later became chief of the Kyushu division of the Imperial Government Railways, and following this, was head of the Tokyo City Electric Bureau for several years. He served several terms as a member of the Imperial Diet. For many years Mr. Nagao was president of the Tokyo Y. M. C. A. At the time of his death he was chairman of the National Temperance Society, of the Christian Literature Society, and the Japan Christian News Agency; and was vice-chairman of the National Y. M. C. A. He was well-known because of his connection with the movement for church union. For a long time Mr. Nagao was a follower of Mr. Kanzo Uchimura, the leader of the non-Church Christian movement in Japan, but after Mr. Uchimura's death, he transferred to the Nihon Kirisuto Kyokwai fellowship.

"Educational Reform" again: Of particular interest to missionaries and other Christian workers is the latest of the many plans for educational reform which has come forth. Mr. Hirao, the present Minister of Education has a plan requiring eight years of compulsory education, the abolition of the cramming system, the stressing of practical and character education, and

the curtailing of the annual output of college and university graduates. According to his proposals, the present five-year middle school term would be reduced to three years, and the middle schools reduced to two kinds, business or technical schools, and preparatory schools for higher institutions. The latter would be reduced to about one for each prefecture. Universities would be distributed more evenly throughout the country, and a student desiring to enter a university outside this native district would be required to reside for a definite period in the university district in addition to paying a higher tuition fee.

Abolition Movement: The efforts carried on by the central and local groups of the League for the Abolition of Licensed Prostitution have been successful to the extent that it has become the settled policy of the country to do away with this evil. The method of abolishing licensed prostitution has also been determined by the authorities in a general way. It seems to be the policy to induce as many owners as possible to change the business and then at a convenient time to enforce complete abolition. The association of owners of brothels are finding it increasingly difficult to maintain a united front against the abolition movement and recently those who wish to change their business have reached more than one half of the total number. The attitude of the authorities toward this tendency is to encourage it rather than to abolish the system by law. There are now fourteen prefectures which have passed resolutions against this evil, and the League of Nations, at the request of the government has placed Japan on the list of the countries which have abolished the institution.

Delegates to World Sunday School Convention: Rev. Michio Kozaki of the Reinan-zaka Kumiai Church has left for Oslo to attend the sessions of the World's Sunday School Convention there this summer. Dr. Kagawa, the other delegate from Japan, will go directly from the United States, and will appear several times on the program.

A Rival Salvation Army: Mr. Keizaburo Koga, a former captain in the Japan Salvation Army, one of the officers who rose against the Army leadership in April, has organized the "Dai Nippon Evangelistic Crusade." This organization will be independent of the Army headquarters in London and will be self-supporting. The organizer of the new movement is reported as saying that his Crusade has solved the problem of "how to reconcile the teachings of Christ with the national polity of Japan."

Program of Thirty-Fifth Annual Meeting Federation of Christian Missions

July 30-August 2, 1936—In the Karuizawa Auditorium

Theme of the Conference: THE CHURCH IN JAPANESE SOCIETY

Thursday, July 30. Theme: An Integrated Church.

2:00—2:30. Opening Exercises. Organization.

2:30—5:00. Papers and discussion. Rev. C. W. Iglehart, chairman.

“Analysis of the Present Christian Church in Relation to Society”—
Rev. W. P. Woodard.

“The Christian Message in Relation to Japanese Thought and Back-
ground—Rev. Takeshi Muto.

7:30—9:00.

Devotions

Business: Reports of Officers, Committees, and Representatives.

Friday, July 31. Theme: The Church and the Family System.

9:00—11:15.

Devotions

Papers and Discussion—Rev. H. V. E. Stegeman, chairman.

“Adjustment of the Church to Traditional Household Life.” Dr. W. M.
Vories.

“The Church’s Contribution to the Modern Home.” Mrs. T. Gauntlett.

“A Program of Christian Household Religion.” Rev. B. F. Shively.

11:20—12:20 Devotional Service

2:00— 5:00

Devotions

Business: The Future Status of the Federation, etc.

7:30—9:00. Annual Reception at the Karuizawa Auditorium. Messages
from Fraternal Lelegates and guests.

Saturday, August 1. Theme: The Church and the larger Society.

9:00—11:15

Devotions

Papers and Discussion—Rev. H. W. Outerbridge, chairman.

"Rural Community Life and the Church."—Rev. E. M. Clark.

"The Church and the Nation."—Rev. D. C. Holtom

11:20—12:00

Devotional Service

2:00—5:00

Devotions

Business: Final Reports, Discussion, elections, etc.

7:30. Conference Communion Service, Dr. Bates.

Sunday, August 2.

2:00—7:45. Morning Devotional Service.

10:30. Union Worship.

Memorial Service: Rev. A. Oltmans.

Sermon: Rev. C. W. Iglehart.

Japanese Sisterhood organized: On April 21st of this year, two Japanese women were admitted as novices in the Community of Nazareth (Nazare Shujokai) under the care of the Sisters of the Epiphany in Shirokane, Tokyo. One other Japanese woman is preparing for the novitiate and others are quietly waiting until the way shall open. "The purpose of the Order, under the guidance of God, is to give opportunity to Japanese women who feel within themselves the call to live a life of complete dedication to God's service, in a life of poverty, chastity and obedience. Their life is one of prayer and service, and while prayer has the first place and all their work is done in its power, the members of the Community place themselves at God's disposal for whatever service it may be His will the Community should do." Although temporarily under the care of the Anglican Home of the Epiphany, the intention is that the new Order should be completely Japanese, and in time self-governing and self-supporting. As far as is known this is the first Sisterhood to be organized among Japanese women outside the Roman church.

Book Reviews

Edited by T. T. Brumbaugh

INARI: ITS ORIGIN, DEVELOPMENT AND NATURE,

D. C. Buchanan, The Transactions of the Asiatic Society of Japan, Second Series, Vol. XII December 1935; Kyobunkwan—Agents, Price ¥6.50,

Gradually and surely Western scholarship is penetrating the fog of the mythical and the occult in Oriental history and religion. The animistic cult of Inari, for foreigners long an enigma in Japanese life, is now an open book and he who tours may read. Dr. D. C. Buchanan's thesis on Inari: its Origin, Development and Nature is an important contribution to the known total of Japanese religious culture, and the imprint of the Asiatic Society of Japan, by whom the book is published, lends additional dignity and authority to the work.

The author's study of Inari has been long, patient, thorough and in the main sympathetic. By all standards of judgment Inari worship would seem to be as old as the Japanese race itself, and this has meant for Dr. Buchanan a survey and scrutiny of the entire field of Japanese religious history and literature. Inari has counterparts in the contiguous cultures of Asia and in the religious life of the Ainu—aborigines of Japan; yet Inari must be considered indigenous to Japanese life. One may even say that the worship of Inari and the religious practices centering therein are, with reference to nature, primitive concomitants of that peculiar sense of relationship to the heavenly deities which expresses itself in the passionate loyalty of all Japanese to the Throne and the imperial tradition. It is often difficult to distinguish and to dissociate these two strands of religious thought in Japan's history and life, yet the distinction must be kept ever in mind; and Dr. Buchanan has done a real service in consistently pursuing this nature-centered aspect of Shinto without undue deference to the other.

Inari as a term and as a religious concept undoubtedly arose in relation

to the growing of rice. After tracing the etymology of the word as carefully as is possible in dealing with antiquity the author accepts the natural and the easy interpretation: *i* means rice, *nari* means growth; the combination of noun and verb being, for unsophisticated minds, a symbol of deity. Divine imperial tradition and Buddhist piety have contributed much to the total of superstitious thought and devout practice which constitute every-day Inari worship throughout Japan, but he who would understand *Inari* will do well to remember the essential dependence of all Japanese of all time on the fertility of the soil and the growth of rice. "The modern Japanese will often laugh when Inari is mentioned and speak deprecatingly of that worship as a superstition," says the author. Yet, because no Japanese can dissociate himself from his rice bowl, "one may be reasonable sure that an Inari shrine will be found in the yard of the modern industrial plant of which he may be an employee or manager, in the roof-garden of the huge department store where his purchases are made, and in the courtyard of the up-to-date hotel where he goes for lunch."

Because Inari worship has sprung from concern for fertility with respect to crops Dr. Buchanan has felt impelled to give one of the earliest chapters in his book to a study of the phallic aspects of the cult. And this is followed by a chapter on the Fox and that phase of Inari-ism which so closely approximates demoniac possession of Scriptural reference. Perhaps these are, after all the two most characteristic and significant aspects of the faith throughout Japanese history; and it may have been good strategy to treat early the most questionable features of the cult under investigation and then, without diversion and in historical perspective, to consider those aspects which measure more favorably with other faiths from which standards are taken in the field of comparative religions. Yet as this reader went on into the chapters on the historical development of Inari, its pantheon, the nature of its ubiquitous shrines and festivals, the types of worship, offerings, and prayers in a cult which the author says "is today stronger than ever" in Japan, the impression grew to a conviction that in this early introduction and appraisal of values a logical flaw, a degree of prejudice, or a flare for the sensational had somewhat marred the quality of an otherwise superb treatise on a phase of the religious culture of Japan.

It is definitely as a religion that Inari-worship is treated in Dr. Buchanan's

book. The Japanese government makes a distinction between sectarian or religious Shinto and patriotic or national Shinto. The larger Inari shrines are registered as national shrines and these, the government insists, are not religious in nature. Yet, as this author points, out, "when all is said and done, the fact remains that the shrine....is a true religious organization. The main deities of its pantheon are not ancestors of the Imperial Family, but the personifications of food and the fructifying powers of nature. The priests, though legally government officials, conduct regular worship, utter prayers which are more than mere expression of patriotism, and present the offerings of the people. By all the people the Inari shrine is viewed as a real religious center; for those who visit the fane engage in real acts of worship,—offer prayers, make sacrifices, purchase charms, and get the advice of the deities on the conduct of life.... The thousands of Inari shrines scattered all over Japan testify to the power and popularity of the religion."

In the realm of adverse criticism the author passes judgment against Inari worship on several counts: as nationalistic and materialistic; as polytheistic and superstitious, and therefore as appealing to ignorance and even conducive to immorality. He is particularly critical of the Japanese government in the long past for employing Inari for political purposes.

On the side of positive evaluation there are certain qualities of high religion, such as recognition that daily necessities are of divine origin, a spirit of thanksgiving and reverence, and at least the beginnings of morality in Inari's emphasis on ritualistic purity and physical cleanliness. On the whole, however, Inari is adjudged to be a religion lacking in philosophy and theology, without social vision or message, and with no demands of high conduct and noble living upon its adherents. In short, Dr. Buchanan's conclusion from long and thorough study is that Inari.... "is entirely individualistic, appealing primarily to the selfish instincts of men." There undoubtedly are elements in the faith possessing survival value, but as to the future, "it seems likely that with the increasing emphasis by the government on mental and moral training, the gross and superstitious elements of the religion will be eliminated, leaving the strong and worthy features to be absorbed by higher and nobler faiths."

T. T. Brumbaugh.

IF THIS BE TREASON by John Haynes Holmes and Reginald Lawrence, Macmillan Co., New York. \$1.75.

With great earnestness and sincerity, Mr. John Haynes Holmes and his collaborator Reginald Lawrence, in their play "If this be Treason", present the pacifist point of view in regard to war. There is a daring and uncompromising virility as well as a realistic use of material in the handling of this question of outlawing war.

The authors have chosen a situation in which a pacifist president, newly elected to office in the United States, finds himself virtually forced into a war with Japan, due to an ultimatum which has been sent Japan by his predecessor in office. Believing that the will of the peoples to the world is to peace, he determines to give the people their chance. The following quotation from a dialogue between President Gordon and his Secretary of State, states the plot and purpose of the play:

Gordon. I'm counting on the people.

Dickinson. They're mad.

Gordon. Because they've been bitten by mad dogs. Well, I've got a cure for that.

Dickson. What cure?

Gordon. I'll give them just as good a chance to get excited about peace as Brainard has given them to get excited about war.

Dickinson. People care precious little about peace in a situation like this.

Gordon. Did you ever stop to think, Dickinson, why people always choose war in a crisis? Because they're never given an opportunity to choose anything else. The moment trouble begins, press, politicians, pulpits, start baying for war.... But what if peace had a decent chance? What if people were asked *not* to fight as urgently as they are now asked to fight?

Throughout the action of the play, whether he is conferring with the Secretary of the Navy, or of the Army, or whether he is arguing with a Congressional Committee, which has come to ask for a declaration of war, Gordon refuses to compromise. Even after word has come that the Japanese have taken Manila, and the Secretary of the Navy asks the president to act,

Gordon's answer to him is an order to withdraw all ships and to the Secretary of the Army he sends orders to return all army units to their posts.

The Congressional Committee, angered by the President's pacifistic attitude, asserts that since Congress is empowered to declare war, Gordon cannot interfere with such a decision. The President retorts that since he is Commander-in-Chief of the army and navy, he will refuse to allow the arms in his control to be used for purposes of war. In angry denunciation of this policy, the committee then charge the president with treason and threaten impeachment if Gordon will not resign.

The dramatic climax of the second act comes when in reply to the abuse heaped upon him, Gordon declares that since they demand that he act at once, his decision is made. "I shall wage war by starting at the end instead of the beginning. I'll go to Tokyo for my peace conference before instead of after the fighting."

The final act of the play takes place in Tokyo. We who live in Japan are undoubtedly super-critical of this part of the play. The setting does not seem quite accurate to us, the psychological reactions of the Japanese not quite true to what we think they would do. However, as in many other parts of the play, such details are subordinate to the underlying theme. The way in which Gordon meets the suspicion and threats of arrest by the Japanese military, makes us believe in his ultimate victory. Admitting that his country had precipitated the war, Gordon pleads with the Japanese Premier to cooperate with him in stopping military operations before it is too late. Gordon replies to the premier's statement "There is no way..." with the following stirring speech. "There is a way. When we began our disputes months ago there were two paths before us. There always are paths that divide. We took the path of arrogance and force. The other is still open. Mr. Premier, I have come to take that path—the path of reason. As a practical man, as a statesman who would serve the interests of my country, and of yours, I insist that we make peace today, when we may both be victors, instead of tomorrow when we shall both lie broken and defeated."

When word comes that the people of America are backing Gordon and that public opinion in America had forced the Senate to suspend the action regarding impeachment of the president until after the peace conference in Japan, the masses in Tokyo, taking courage storm the jail where their beloved leader, Koye,

has been imprisoned, and release him. A virtual revolution takes place and the military is discredited.

The final scene between Koye and Gordon who at last meet to combine their strength on the side of peace, having gathered courage from one another, is very moving.

At times the action seems to drag and a "preachy" note comes into the dialogue. At times one does not find the arguments entirely convincing, but it must be agreed that in his magnificent disregard of personal danger or disgrace and in his belief that he is only an instrument of the people he represents, Gordon is a heroic and splendid leader. War will some day be abolished by the will of man. It is human will, operating upon social forces that has abolished slavery, infanticide, duelling and a score of other social evils. Why should it not eventually do the same with war? The day will come and when it does that moment will be signalized by just such a dramatic gesture by a great and brave statesman as is projected in this play.

Gladys Walser

I BELIEVE IN PEOPLE, Archer Wallace, pp. 210, Round Table Press, New York, 1936 \$2.00.

Archer Wallace has long been known in Canada as a social worker, popular preacher and Sunday School Publications executive of the United Church of Canada. Some years ago he became still more widely and favorably known as the writer of a dozen or more books for boys and girls, some of which have been translated into various foreign languages. Such titles as "Poor Men Who Made Us Rich", "Heroes of Peace", "Mothers of Famous Men", suggest something of the range and content of these inspirational books, based on a wide reading of biography. More recently Archer Wallace's thought has matured in two books which represent his philosophy of life and his written style at their best, "The Religious Faith of Great Men" and "I Believe in People".

The former book deals with the religious influences, the experiences and the

faith of some of the great authors, artists, and musicians, philosophers, and scientists, soldiers and statesmen, such as William Penn, Columbus, Gladstone, Michelangelo, Leonardo da Vinci, Sir Walter Scott, Dickens, Beethoven, Jenny Lind, Robert A. Milliken, and A. S. Eddington. The latter book is full of biographical material drawn from a wide field, but it is used to illustrate certain propositions which have become convictions with the author, based on his own experience and reading:—"Sickness Need not Crush the Spirit", "Noble Souls are Tolerant", "True Riches are of the Spirit", "Great Souls know how to Forgive", "The Truly Great are Humble", "Love Hopeth all Things", "Every Experience may be made a means of Moral Enrichment", "Happiness is a By-Product".

Archer Wallace evidently does believe in people—all sorts of people, in all walks of life—including missionaries and missionary work, if one may judge from his biographical selections. He teaches us to believe in ourselves, inspires us to overcome difficulties, to grow in the spirit, and to find happiness without seeking for it, in noble living and unselfish service. These are useful books for youth and the mature in years, and no less valuable for Christian workers in times like these. We particularly commend the last two in the series.

L. S. Albright

List of German Theological Books Translated into Japanese

I. BIBLIOGRAPHY OF JAPANESE TRANSLATIONS OF PRESENT DAY GERMAN THEOLOGY, EXCEPT THE "BARTHIANS" COMPIL- ED BY REV. S. HAGIL.

- Rud. Bultmann* Jesu, tr. by R. Saji, K. Fukutomi (Germ. "Jesus")
- Wilhelm Bousset* Jesu, tr. by T. Hayashi (From the Germ. "Jesus")
- „ „ Galateyasho kokai, tr. by Y. Oka (From the Germ. Galater
3. A. 1918)
- Adolf Deissmann* Pauro no kenkyu, tr. by Y. J. Seiple, J. Koriyama (From the
Germ. "Paulus")
- „ „ Jesu to Pauro, tr. by K. Sano (From the Engl. "Religion of
Jesus and Faith of Paul)
- Friedrich Heiler* Raihai no seishin, tr. by T. Kanai.
- „ „ Toyo oyobi seiyo no hito sei Sundar Singh, tr. by T. Kanai
& K. Akemura (From the Germ. SS. Singh, der Apostel des
Ostens und Westens)
- Adolf Harnack* Kirisutokyo no shinzui, tr. by R. Wada (From the Germ.)
"Wesen des Christentums") 1st translation.
- „ „ Kirisutokyo no honshitsu, tr. by S. Yamaya (From the Germ.)
2nd translation about 1930.
- „ „ Kirisutokyo shingaku oyobi kyokwai kyori no seiritsu, tr.
by K. Hayashi (From the Germ. "Die Entstehung der christ-
lichen Theologie und des christlichen Dogmas")
- „ „ Augustin no zangeroku, tr. by S. Yamaya (From "Confes-
siones")
- Karl Heim* Kirisutokyo no honshitsu, tr. by K. Nukaga (From the Germ.
"Das Wesen des Christentums")
- „ „ Seisho no sekaikan, tr. by Y. Fujita (From the Germ. "Die Welt-

- anschuung der Bibel")
- „ „ Kirisutokyo no komponmondai, tr. by Y. Kikuchi
- Georg Heinrici* Genshi Kirisutokyo, tr. by K. Ishihara (From the Germ. "Das Urchristentum")
- Wilhelm Herrmann* Kirisutokyo no shinzui, tr. by K. Ishihara (From the Germ. "Der Verkehr des Christen mit Gott")
- Martin Graffmann* Thomas Aquinus.
- Fr. Loojs* Jesu wa Kami ka hito ka, tr. by Y. Abe (Wer war J. Christus?)
- Rudolf Otto* Sei naru mono, tr. by S. Yamaya (From the Germ. "Das Heilige")
- H. v. Schubert* Shukyokaikaku no sekaishiteki igi, tr. by K. Ishihara
- D. F. Schleiermacher* Hitori omou, tr. by T. Sueyama (From the Germ. "Monologen")
- Shukyo-ron*, tr. by K. Ishihara (From the Germ. "Ueber die Religion") 1st translation.
- Shukyo kowa*, tr. by S. Kawatsura. ("Ueber die Religion") 2nd translation? 1933.
- Karl Stange* Kirisutokyoteki Sekaikan, tetsugakuteki sekaikan, tr. by T. Miyamoto ("Christentum u. moderne Weltanschuung"?)
- G. Pfeiderer* Jiyu shingakko, tr. by T. Kanemori (From the Germ. "Religions philosophie auf geschichtliche Grundlage") 1st translation only extract 1898?
- „ „ Shukyo tetsugakushi, tr. by Y. Date (From the Germ. "Religions philosophie auf geschichtlich, complete) 2nd translation 1930?
- Ernst Tröltzsch* Shukyo tetsugaku oyobi shukyogaku no honshitsu, tr. by A. Kan (From the Germ. "Wesen der Religion und der Religionswissenschaft")
- „ „ Shukyotetsugaku no shuyomondai, tr. by K. Sano
- „ „ Shukyogaku ni okeru shinrigaku to ninshikiron, tr. by Y. Matsumoto
- A. Wellhausen* Israel shukyo bunkashi, tr. by H. Marukawa (From the Germ. "Geschichte Israels") tr. 1935.
- G. Wobbermin* Kirisutokyoteki Kami no shinko, tr. by K. Sano (From the Germ. "Der christliche Gottesglaube".)

A. Schweitzer Shukyokagaku yori mitaru Kirisutokyo, tr. by G. Yoshida
(From the Engl.?)

Theologia Germanica "Frankfurter" tr. by S. Sato

H. Gunkel Soseiki Gairon, tr. by Nakamura (From the Germ. "Die Sagen der Genesis")

K. Adam Das Wesen des Katholischen Christentums, tr. by Yoshizawa "Katholizismus no Honshitsu" (Rom. cath.)

Luther has been translated in his most important smaller books and pamphlets and is widely read.

Note: This bibliography comprehends only the more important books, no small pamphlets and does not refer to the innumerable small translations in papers and periodicals as the second bibliography does.

II. BIBLIOGRAPHY OF TRANSLATIONS OF THE "BARTHIAN" GROUP COMPILED BY T. MATSUO.

a) Translations of books or longer essays:

K. Barth Der Römer brief: Barth shigaku yoko: Romasho, tr. by Marukawa
(selection)

„ „ Rechtfertigung und Heiligung: Ginin to Seika, tr. by Matsuo

„ „ Die Not der evangelischen Kirche: Fukuinshugiteki Kyokwai no
kikyū, tr. by Matsuo

„ „ Die Kirche und die Kultur: Kyokwai to Bunkwa, tr. by Matsuo

„ „ Credo (in preparation) tr. by N. Kuwada

E. Brunner Theology of Crisis: Kiki no shingaku. tr. by Okada.

„ „ The Word and the World: Kami no kotoba to sekai, tr. by
Kikuchi

„ „ Das Grundprobleme der Ethik: Warera nani wo nasubeki ka?
tr. by Kikuchi

„ „ Reformation und Romantik: Shukyokaikaku to romanshugi, tr.
by Kikuchi

„ „ Gott und Mensch: Kami to hito, tr. by E. Kan

„ „ Erlebnis, Erkenntnis und Glaube: Benschohoteki shingaku josetsu,

tr. by Goto

E. Brunner Die Absolutheit Jesu: Kirisuto zettairon, by Nukaga

E. Thurneysen Dosotjewski: Dostoievski kenkyu, tr. by Marukawa

b) Translations of sermons and smaller publications in church papers and periodicals:

K. Barth Auferstehung (tr. by Matsuo publ. in "Inochi no Izumi")

„ „ Vom rechten Beten (tr. by Matsuo publ. in "Inochi no Izumi")

„ „ Erklärung über das rechte Verständnis der reformatorischen Bekenntnisse in der deutschen evangelischen Kirche der Gegenwart (tr. by Matsuo publ. in "Fukuin Shimpō")

„ „ Der Christ als Zeuge (tr. by Kubota-Shibasaki publ. in Shinanomachi Kyokwai Geppo)

„ „ Predigt über 2. Mose 20, 4-6 (From "Theol. Existenz heute Nr. 22 tr. by Koyama-Matsutani in "Fukkatsu")

„ „ Fleischwerdung des Wortes (tr. by Koyama in "Kotoba")

„ „ Vom Heiligen Geist, eine Betrachtung (tr. by Matsuo in "Fukuin Shimpō")

„ „ Die Kirche Jesu Christi (From Theol. Exist. Heute 5 tr. by Matsutani in "Kotoba")

„ „ Kirche (From Theol. Exist. heute Nr. 9 tr. by Nishiyama in "Budo no eda")

„ „ L'évangile du Royaume (From "Le culte raisonnable") tr. Toyama in "Kotoba")

c) Sermons (From *Barth-Thurneysen*, Suchet Gott so werdet ihr Leben):

"Advent" tr. by Koyama published in "Kotoba"

"Erkann auch anders" „ „ „

"Der tote Punkt" „ „ „

"Die andere Seite" „ „ „

"Ewiges Leben" „ „ „

E. Thurneysen Komm Schöpfer Geist, eine Predigt tr. by Matsuo in "Fukkatsu"

E. Brunner Unser Glaube publ. in "Shukyo Shicho"

Personals

Compiled by C. P. Garman

New Arrivals

- BEKMAN. Miss Priscilla Bekman (RCA), arrived May 1st, per Hikawa Maru, and has been assigned to teach in Ferris Seminary, Yokohama.
- WOOD. Miss Alison Wood, niece of the Rt. Rev. J. C. Mann, Bishop in Kyushu, has joined the staff of the Koran Jo Gakko, Tokyo for a period of six months.
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Arrivals

- BALDWIN. Miss C. M. Baldwin and Mrs. J. Macqueen Baldwin (CMS) are scheduled to return from furlough per the S. S. Hiye Maru, reaching Yokohama, Sept. 11.
- BRAITHWAITE. Mr. and Mrs. Burnham Braithwaite (AFP), are arriving at Yokohama, July 11, by the S. S. Empress of Canada.
- CLENCH. Miss M. Clench, (MSCC) recently returned from furlough in Canada, and is now stationed at Kitsune Ike, Nagano City.
- HOEKJE. Miss Rachel Hoekje, daughter of Dr. and Mrs. Willis G. Hoekje (RCA) of Meiji Gakuin, will arrive July 24 per S. S. President Hoover, to join the faculty of the Canadian Academy.
- WELLS. Miss Lillian A. Wells (PN) returned from furlough in July and is residing at 13 Noda Machi, Yamaguchi.
- WHITING. Rev. and Mrs. M. M. Whiting (UCC) return to their work at Kwansei Gakuin in September.
- WOODSWORTH. Dr. and Mrs. Harold Woodsworth of Kwansei Gakuin are returning to Kwansei Gakuin, arriving by the Taiyo Maru, Sept. 6.
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Births

- NORMAN. A daughter, Anne Katherine, was born on May 12, at St. Barnabas' Hospital, Osaka, to Rev. and Mrs. W. H. H. Norman (UCC)
- SANSBURY. A daughter, Audrey Elizabeth, was born on June 5, at St. Luke's International Medical Center, Tokyo, to the Rev. C. K. and Mrs. Sansbury (SPG)

Deaths

- BATCHELOR. Mrs. Batchelor, wife of the Ven. Archdeacon Batchelor (CMS) died at Sapporo on April 6, after a week's illness. She came to Japan in 1880 and since her marriage in 1884 had shared in the work of Dr. Batchelor among the Ainu people. She was a sister of the late Bishop Andrews of Hokkaido.
- BASSETT. Mr. Franklin H. Bassett died February 25. He was an associate member of the Japan Mission of the American Board from 1889 to 1891.
- CARY. Dr. H. M. Cary (UGC) died April 30, at St. Luke's International Medical Center, Tokyo, from an attack of bronchial pneumonia, made fatal as a result of a weakened heart. Mrs. Cary is to carry on the work in which they were both engaged, and is reenforced by the son Harry Cary, who has been appointed at least temporarily as his successor.
- CHAPMAN. News has been received from England of the death of Mrs. G. Chapman (CMS) on April 18. Mr. Chapman has been General Secretary of the Mission and Principal of the Osaka Divinity School. Mrs. Chapman was the daughter of Archdeacon Warren, formerly of the Japan CMS Mission.
- GULICK. Miss Julia A. E. Gulick died in Honolulu, May 2. She was a member of the American Board's Japan Mission from 1874 till 1908, and was engaged in missionary work in Honolulu from that time till her retirement a few years ago.
- TENNY. Mrs. Charles B. Tenny (ABF), after several months of acute suffering, died in Rochester, New York, on May 13. The daughter of Dr. and Mrs. J. H. Pettie, Mrs. Tenny spent her girlhood in Okayama. After graduation from Mount Holyoke College, she came to Japan for evangel-

istic work under the ABCFM. In 1914, she was married to Dr. Tenny, and for sixteen years shared his heavy responsibilities, besides engaging in many activities of her own. Ruth and Frank, their two children, are residing in New York.

Departures

AINSWORTH. Rev. and Mrs. Fred Ainsworth (UCC) sailed on the President McKinley, June 13, for furlough in Canada.

ALEXANDER. Miss Elizabeth Alexander (MEC) of Sapporo is returning to Canada, in July, after a brief visit with her brother Rev. R. P. Alexander of Aoyama Gakuin. Miss Alexander retires from active service.

ALLEN. Miss Thomasine Allen (ABF) of Morioka will leave on regular furlough late in July.

ANKENEY. Rev. and Mrs. Alfred Ankeney (ERC) sailed via the ports on the S. S. Yasukuni Maru June 21, and will reach the United States Sept. 6. Their address will be: R. R., 4, Xenia, Ohio.

BATH. Miss Marie L. Bath (PE) of St. Barnabas' Mission to Lepers, Kusatsu, left the end of June for a six months' furlough in England.

BEE. Mr. and Mrs. Bee (JEB) left Japan on sick leave March 11. They are staying with friends in Vancouver, B. C. for a few months.

BUCKLAND. Miss Ruth Buckland (PS) of Kinjo Joshi Semmon Gakko, Nagoya, sailed for furlough July 29 on the Taiyo Maru. Miss Buckland's address in the United States will be 1105 South 22nd Street, Birmingham, Alabama.

BUSHE. Miss L. K. Bushe (CMS) left on furlough per S. S. Empress of Japan, July 3.

CHAPMAN. Rev. and Mrs. Gordon K. Chapman and family (PN) of Kobe, left on furlough June 24, by the S. S. Tatsuta Maru. Their address will be: 568 66th St., Oakland, Calif.

CHENEY. Miss Alice Cheney (MEC) of Iai Jo Gakko, Hakodate, sailed on the Hikawa Maru from Yokohama July 17, on regular furlough.

CREW. Mrs. Glenna K. Crew (ABCFM) having completed her term of service as Secretary to the President of Kobe College and to the Treasurer of the American Board Mission, returns to her home in Ohio.

CUNNINGHAM. W. D. Cunningham and wife, (YMJ) left Apr. 24 for six months' furlough in the United States.

CURRY. Miss Olive Curry (MEC)¹ of Kwassui Jo Gakko. Nagasaki, will sail from Kobe on the President Coolidge. July 16, on regular furlough.

DANIEL. Miss Lulu C. Daniel (PE) who has been substituting for Miss Sumners—now on furlough—at St. Agnes' School for Girls, is returning to the U. S.

DICKSON. Miss Elizabeth Dickson (PE) is sailing on regular furlough in the U. S., sometime within the summer. Address: 423 West Street, Carthage, New York.

DRAKE. After twenty-seven years of missionary service in Japan, mostly in the training of kindergarten teachers, Miss Katherine Drake (UCC) is retiring, sailing July 18 on the Empress of Asia, Her address will be: Dunnville, Canada.

ERICKSON. Dr. and Mrs. S. M. Erickson (PS) of Takamatsu sailed for furlough on the President Taft, June 8. They will remain in California for some time where Mrs. Erickson will be a patient at the U. S. Government Hospital where her brother is head surgeon. Their address in United States will be Box 330, Nashville, Tenn.

GERHARD. Miss Mary Gerhard (ERC) left on furlough July 14, sailing on the Katsuragi Maru. Her address is: 129 Vine Street Lancaster, Pa.

GILLESPIE. On Apr. 8, Miss Gillespie (JEB) of Takasago left via Canada for England, on furlough. Her address will be: c/o Japan Evangelistic Band, 55 Gower St., London, W. C. 1.

GUBBINS. Miss G. M. Gubbins (CMS) of Garden Home, Tokyo, left July 3 on the Empress of Japan for furlough in England.

HACKETT. Mr. and Mrs. H. W. Hackett (ABCFM) and children left on furlough via the ports, on the Yasukuni Maru, June 25.

HAIL. Mrs. J. E. Hail (PN) of Wilmina Girls' School, Osaka, left on furlough July 15, by the Katsuragi Mura.

HUBBARD. Miss Jeanette Hubbard (PE) of St. Luke's Hospital, Tokyo, sailed July 10, for furlough in the United States.

HUBBARD. Dr. and Mrs. J. P. Hubbard (PE) of St. Luke's Hospital, Tokyo, having resigned his position on the staff of the Hospital, sailed

for the United States, April 14.

ISAAC. Miss Irene L. Isaac (MSCC) of Toyohashi, left June 19, for furlough in Canada. En route, she visits several European countries and attends the World's Sunday School Convention at Oslo.

KINNEY. Miss Janie M. Kinney (UCC) of the Toyo Eiwa Jo Gakko, Azabu, Tokyo, sailed on furlough per S. S. Empress of Asia, July 18. Her home address is: Florenceville, New Brunswick, Canada.

LONDON. Miss Matilda London (PN) of Joshi Gakuin, Tokyo, left for furlough by the S. S. President Jefferson, July 11.

McKENZIE. Rev. and Mrs. A. P. McKenzie (UCC) will leave on furlough in the autumn. They expect to spend several months in study in England.

McLEOD. Miss Anna O. McLeod (UCC) of Kofu Left on furlough July 10, sailing by the Asama Maru,. Her address will be: 3045 E. 5th St., Long Beach, Calif., U.S.A.

MILLER. Mrs. H. K. Miller sailed on the S. S. President Jackson, May 30 for the United States where she expects to make her home hereafter. Her address is: c/o Dr. F. F. Tramer, 505 2nd St., Faribault, Minnesota.

MONK. Miss Alice Monk (PN) of Hokusei Girls' School, Sapporo, leaves on furlough July 25.

MUNROE. Mrs. H. H. Munroe (PS) of Takamatsu went to America in April to receive treatment for an injured knee. She was accompanied by her daughter, Miss Lydia Munroe. Latest news is that the treatment has been quite succesful and that Mrs. Munroe will soon be able to walk normally. Dr. H. H. Munroe expects to join his family next year for regular furlough.

OLTMAN. Mr. and Mrs. Paul V. Oltman (PN) of Meiji Gakuin, Tokyo, left for furlough July 17, by the S. S. President Pierce. They will study at Union Theological Seminary, New York.

PAINE. Miss Margaret R. Paine (PE) left for furlough in the United States, via Russia and northern Europe. Her address will be: 281 Fourth Avenue, New York, N. Y.

POWELL. Miss Cecilia R. Powell (PE) is leaving for furlough. Her home address will be c/o Miss A. B. Read, American Red Cross, Civic Auditorium, San Francisco. Calif.

PLACE. Miss Pauline Place (ME) of the Methodist Social Service Center,

Nagasaki, sailed June 2 on the Taiyo Maru from Yokohama, on regular furlough.

ROLFE. Colonel and Mrs. V. E. Rolfe, with their son and daughter, left Kobe on the S. S. Rawalpindi (P & O line) June 19, for Hongkong. During the past 11 years, Colonel Rolfe has held important positions in the Salvation Army in Japan, latterly associated with Colonel Segawa as Joint Territorial Commander. He has now been appointed Territorial Commander for the South China Territory with Headquarters in Canton.

SAUNDERS. Miss Violet A. M. Saunders (UCC) of the Yamanashi Eiwa Jo Gakko, left for furlough July 20. She went via Siberia, and will attend the World's Sunday School Convention at Oslo. Her address will be: Thornton, Ontario, Canada.

SCHNEDER. Dr. and Mrs. D. B. Schneder of Sendai, sailed June 25 per the Tatsuta Maru on furlough. Their temporary address is: c/o Board of Foreign Missions, Reformed Church in the U. S., 1505 Race St., Philadelphia, Pa.

SHAW. Miss L. L. Shaw (MSCC) who has been working with the CLS in Tokyo, left for furlough June 19. She is traveling via Siberia, and attending the World's Sunday School Convention at Oslo, to which she is a delegate from Japan.

SMITH. Mr. and Mrs. Bradford Smith (PE) of St. Paul's University, Tokyo, are leaving for the United States, via Europe, the middle of July.

SMITH. Miss Eloise Smith (ME) of Fukuoka Jo Gakko, sails from Kobe on regular furlough, per S. S. President Coolidge, July 16.

SMYTHE. Dr. and Mrs. L. C. M. Smythe (PS) of the Kinjo Joshi Semmon Gakko and the Shimizu Kindergarten, Nagoya sails for furlough on the Taiyo Maru, July 29th. They will return to Japan in the spring of 1937 via Europe. Their address in the United States will be Charleston, South Carolina.

TEAGUE. Miss Carolyn Teague of Fukuoka, left on regular furlough per S. S. Hikawa Maru, July 17.

WALLER. Rev. J. G. Waller, (MSCC) of Nagano City sailed from Yokohama on the S. S. Heian Maru, June 23. for furlough in Canada.

WALSER. Miss Margaret Walser, daughter of Rev. and Mrs. T. D. Walser (PN) of Tokyo, left July 3, by the S. S. Empress of Japan for America,

where she will enter Walnut Hill School, Natick, Mass.

WALVOORD. Miss Florence Walvoord (RCA) of Baiko Jo Gakuin, Shimonoseki, left for U.S.A. on regular furlough per S. S. Hikawa Mura, July 17. Her furlough address will be: Cedar Grove, Wisconsin.

WILKES. Mrs. A. Paget Wilkes (JEB) and Mrs. Dunn-Pattison, sister of the late Mr. Wilkes, left Japan for England after visiting here for some time. Mrs. Dunn-Pattison was collecting material for writing a book on the life of Mr. A. Paget Wilkes.

Marriages

BUTCHER-START. At St. Edmund's Church, Toronto, Canada, on May 8, 1936, the Rt. Rev. Heber J. Hamilton officiating, Miss Kathleen Butcher (MSCC) was married to Dr. R. K. Start (MSCC).

CHAPMAN-CLARK. The marriage of Josephine, the youngest daughter of the Rev. and Mrs. J. J. Chapman, (PE) of Kyoto, to Mr. J. J. Clark, of the National City Bank, Osaka, will take place in Karuizawa on or about July 18.

COOLIDGE-CARY. Miss Ruth Ann Coolidge of Medford, Mass., will arrive in Japan to become the wife of Harry M. Cary (UCC). The date of the marriage has not yet been announced.

FOSS-WOOD. The marriage of the Rev. F. H. B. Woodd and Miss E. H. Foss (both CMS) took place at Tokyo, April 29. The service at St. Paul's Chapel was followed by a reception at the home of the Rev. C. K. Sansbury. Mr. and Mrs. Woodd are stationed at Osaka.

BROWN-LOGAN. On June 3, Rev. C. A. Logan (PS) and Miss Laura Brown of Staunton, Virginia were united in marriage. Dr. and Mrs. Logan arrived in Japan on July 17 and will reside in Tokyo where Dr. Logan will assist Dr. Kagawa in his evangelistic program.

YAMANAKA-THOMAS. Miss Sophia Fujiko Yamanaka of Doshisha and Rev. W. T. Thomas (PN) of Fellowship House, Kyoto, were united in marriage on July 15 at Kyoto.

Change of Location

BAILEY. Miss Helen Bailey (MSCC) of Kitsune Ike, Nagano has been transferred to 111, Naka Hatcho, Toyohashi.

DOUBLEDAY. Miss S. C. Doubleday (CMS) is assisting on the staff of Poole School, Osaka, during the summer term, and from September will be attached to the staff of the Seishi Jogakuin, Ashiya, Hyogo Ken.

DOZIER. Rev. and Mrs. E. B. Dozier and Miss Helen Dozier are transferring from Fukuoka to Tokyo, for a year of language study.

GARROTT. Dr. W. Maxfield Garrott (SBC) takes up his duties at Seinan Gakuin Seminary, Fukuoka, in September.

GILLETT. Rev. Clarence S. Gillett (ABCFM) has accepted appointment to the Doshisha faculty. The family will be located at Kyoto from September.

MILLER. Miss Jessie M. Miller (MSCC) who has been studying at the Language School, Tokyo, has removed to Gifu, where she will reside with Miss S. C. Shore, at Kyo Machi.

RAY. Rev. and Mrs. Hermon S. Ray (SBC) have moved to 41 Kago Machi, Koishikawa, Tokyo, and are taking up their permanent work at the Kago Machi Dormitory. They are making the second story of the residence their home, and are opening up a Student Center in the ground floor.

RICHARDSON. Miss H. Richardson (JEB) of Shimoichi, Nara ken, has moved to, c/o Mitsubishi Kaisha Shataku, Sakae Machi, Takasago Machi, Kako Gun, Hyogo Ken.

UTTLEY. Miss I. C. Uttley (CMS) has removed from Osaka to 8 Sakae Cho, Shiba, Tokyo. She is teaching at Tsuda College and at the Jogakkan.

WOODWARD. The Rev. and Mrs. S. C. Woodward have taken up residence at Seikokai Shingakuin, 1612 Ikebukuro 3-chome, Toshima Ku, Tokyo. Mr. Woodward is the (CMS) foreign Professor on the staff of the College.

WOODD. The Rev. F. H. B. Woodd has removed from Nishinomiya to 61 Asahi Machi, 2-chome, Sumiyoshi Ku, Osaka.

Miscellaneous

AIRIN KINDERGARTEN. This institution, later called "Soai Kindergarten," was built in memory of Rev. M. L. Gordon, M. D., D. D. The property

has recently been sold and the proceeds used to establish the Gordon Memorial Scholarship fund in Doshisha, to be awarded annually to the students whose chivalry, love of truth, and Christian character give promise of outstanding usefulness "for Christ and His Church".

ARCHER. Deaconess A. L. Archer (MSCC retired) is making a splendid recovery after several weeks treatment in St. Luke's Hospital.

BARCLAY. Rev. and Mrs. J. Gurney Barclay (CMS) are expected to visit Japan in November. Mr. Barclay is Far East Secretary of the CMS, at the London Headquarters. After ten years absence from Japan he comes to familiarize himself with the present situation in the countries of his field. Miss Thorpe, for many years Women Candidate Secretary accompanies them.

BOWEN. Miss Georgene Bowen (UCC) whose furlough was due at this time will remain at her post until late in 1936 or early 1937.

CLELAND. Rev. Gail Cleland, formerly of Sapporo University, but now pastor of the Congregational Church, Alameda, California, visited Japan the latter part of June. He will continue his journey around the world, leaving via Siberia.

COOTE. Leonard W. Coote leaves July 19 per S. S. Atsuta Maru for an evangelistic tour of New Zealand and Australia, and will be absent about six months.

FLEMING. Prof. Sanford Fleming, Ph. D., professor of religious education in Berkley Baptist Divinity School, has recently visited Japan.

GRESSITT. Miss Felicia Gressitt, daughter of Mr. and Mrs. J. F. Gressitt (ABF) was graduated from Mount Holyoke College in June. The son, Linsley Gressitt is making his third trip to the Orient in search of rare insects. He is now in South China.

GUTHRIE. Rev. Ernest G. Guthrie, of the Chicago Congregational Union, at present General Director of the "Movement for World Christianity" visited Japan during June of this year. The movement which Dr. Guthrie represents is an outgrowth of the Laymen's Inquiry.

McCALL. Rev. and Mrs. Clarence F. McCALL (ABCFM) who were formerly members of the Disciples Mission, returned from the United States April 16, and sailed on May 1 for Kusaie (South Seas) to take charge of the American Board Training School there.

MYERS. Dr. and Mrs. Harry W. Myers (PS) of the Chuo Shin Gakko and Nagata Kindergarten, Kobe have gone to America for the summer vacation. They will return to Japan in September.

PARKINSON. Rev. W. W. Parkinson (ABF) has accepted a pastorate at Blackstone, Virginia. He was formerly engaged in evangelistic work at Yokohama.

RIGBY. Miss Edith and Miss Ada Rigby, who have been spending several months with their nephew the Rev. Victor C. Spencer (MSCC) in Nagoya, left for Australia at the end of May.

SDA. The following, whose departure was announced in our last issue, attended the world council of Seventh Day Adventists at San Francisco, May 26 to June 11: V. T. Armstrong and family; E. J. Kraft, and family; H. J. Perkins and family.

STAUFFACHER. Rev. and Mrs. Stauffacher of Claremont, California visited Japan at the end of May, as a part of a world tour. They were formerly with the Japan Evangelical Mission, but now serve the Congregational Church at Claremont.

STOUDT. Joseph Stoudt, son of Prof. and Mrs. O. M. Stoudt, (ERC) Sendai, was graduated from the American School in Japan, Tokyo, and sailed June 23 per Komaki Maru to enter Catawba College, North Carolina.

WILSON. Miss Elinor Wilson (ABCFM) who joined the Japan Mission in 1925, and was a Secretary of the American Board Foreign Department from 1933 to 1935, arrived in Japan March 16, and sailed May 1, for Kusaie in the South Sea Islands, to work as a volunteer missionary.

